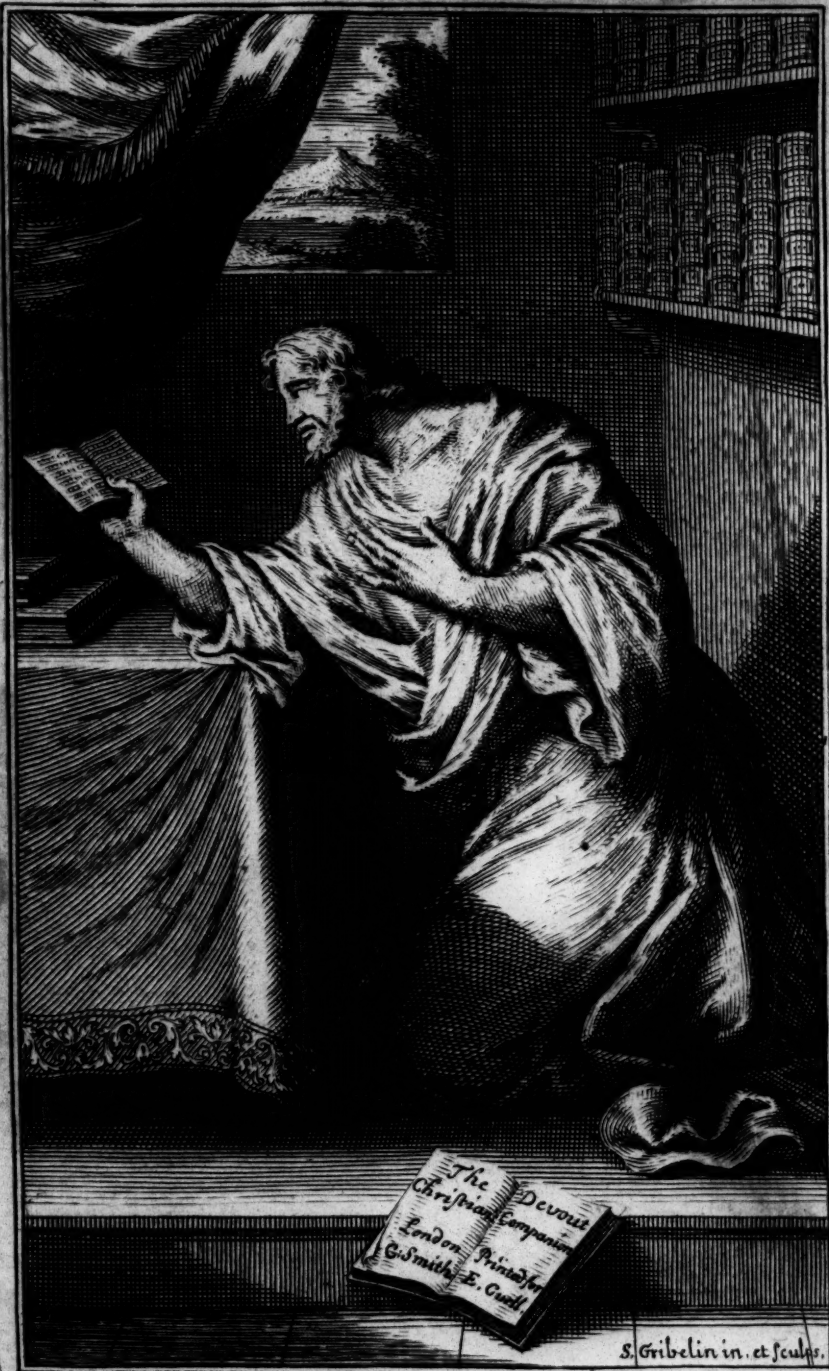




S. Gribelin in. et sculp.

THE ^K
Devout Christian's
COMPANION.

OR, A

Compleat Manual of Devotions,
FITTED FOR
Most of the Concerns of Human Life:
With particular Offices
For SICK and DYING Persons.

To which is added,

The *PASCHAL LAMB*, a Treatise explaining the Nature, Design, and Benefits of the Holy *SACRAMENT*; with suitable Devotions.

Collected from the Works of

Abp. TILLOTSON,	Bp. PATRICK,
Bp. TAYLOR,	Dr. SCOTT,
Bp. KENN,	Dr. HORNECK,
Bp. BEVEREGE,	Dr. STANHOPE, &c.

I will pray with the Spirit, and Understanding also.

THE THIRD EDITION.

L O N D O N:

Printed for CHARLES SMITH at the *Buck* between the two *Temple-Gates*, EDMUND CURLL at the *Peacock* without *Temple-Bar*, and EGBERT SANGER at the *Middle-Temple Gate*, Post-House. 1708.

T O T H E
R E A D E R.



IS presum'd, that
the A U T H O R S
Names concern'd
in the following
Sheets, are a suf-
ficient Recommendation of their
Excellency and Use.

A diligent Care has been ta-
ken, to reduce this Manual in-
to a more Regular Method,
than has hitherto appear'd in
any of our Devotional Trea-
tises ; and likewise, that it
should not be wanting in any
thing Material or Necessary ;

To the Reader.

nor contain any thing improperly inserted, on purpose to swell a Volume: But that all Persons may find such Suitable Prayers as are occasionally required by them, in their respective Circumstances.

It is thought convenient to intimate, That if any Persons be curious to compare these Devotions with the Authors from whence they are taken, tho' they don't always perceive them to be Lineal Transcripts, yet with a careful Perusal, they will find the Expressions and Thoughts all along, to be the Genuine Performances of the Persons to whom they are ascrib'd.

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THE
DEVOUT CHRISTIAN'S
COMPANION.

Occasional Prayers by Bishop TAYLOR.

A Prayer for Holy Intention, in the beginning and pursuit of any considerable Action.

O Eternal God, who hast made all things for Man, and Man for thy Glory, sanctifie my Body and Soul, my Thoughts and my Intentions, my Words and Actions, that whatsoever I shall think, or speak, or do, may be, by me, designed to the glorification of thy Name, and by thy
Blessing,

Blessing, it may be effective and successful in the Work of God. Lord, turn my Necessities into Vertue, the Works of Nature into the Works of Grace, by making them orderly, regular, temperate, subordinate and profitable to Ends beyond their own proper Efficacy : And let no Pride or Self-seeking, no Covetousness or Revenge, no impure Mixture or unhand-some Purposes, no little Ends and low Imaginations pollute my Spirit, and unhallow any of my Words and Actions ; but let my Body be a Servant of my Spirit, and both Body and Spirit be Servants of Jesus ; that doing all things for thy Glory here, I may be partaker of thy Glory hereafter, thro' Jesus Christ our Lord. *Amen.*

Devotions for the Morning.

An Act of Adoration.

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come ; Heaven and Earth, Angels

gels and Men, the Air and the Sea, give Glory, and Honour, and Thanks to him that sits on the Throne, who lives for ever and ever. All the Blessed Spirits, and Souls of the Righteous, cast their Crowns before the Throne, and worship him that lives for ever and ever. Thou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou hast created all things, and for thy pleasure, they are, and were created. Great and marvellous are thy Works, O Lord God Almighty; just and true are thy Ways, thou King of Saints. Thy Wisdom is infinite; thy Mercies are glorious; and I am not worthy, O Lord, to appear in thy Presence, before whom the Angels hide their Faces.

O Holy and Eternal Jesus, Lamb of God, who wast slain from the beginning of the World, thou hast redeemed us to God, by thy Blood, out of every Nation, and hast made us unto our God Kings and Priests, and we shall reign with thee for ever. Blessing, Honour, Glory and Power,

be unto him that sits on the Throne,
and to the Lamb for ever and ever.
Hallelujah.

Most Glorious and Eternal God,
Lord and Sovereign of all the Crea-
tures, I worship and adore thee with
the lowest Humility, and give thee all
Thanks and Praise for thy infinite and
essential Glories and Perfections, and
for the Continual demonstration of thy
Mercies upon me. I Acknowledge,
dear God, that I have deserved the
greatest of thy Wrath and Indignati-
on; and that, if thou hadst dealt with
me according to my deserving, I had
at this time been desperately bewail-
ing my Miseries in the Sorrows and
Horrors of a sad Eternity. But thy
Mercy triumphing over thy Justice,
and my Sins, thou hast still continued
to me Life, and time of Repentance,
thou hast opened to me the Gates of
Grace and Mercy, and perpetually cal-
lest upon me to enter in, and to walk
in the Paths of a Holy Life, that I
might glorifie thee, and be glorified of
thee eternally.

Behold

Behold, O God, for this thy great and unspeakable Goodness, for the Preservation of me this Night, and for all other thy Graces and Blessings, I humbly present to thy Divine Majesty, my Soul and my Body, my Thoughts and my Words, my Actions and Intentions, my Passions and my Sufferings, to be disposed by thee to thy Glory, to be blessed by thy Providence, to be guided by thy Counsel, to be sanctified by thy Spirit; and afterwards, that my Body and Soul may be received into Glory; for nothing can perish which is under thy Custody; and the Enemy of Souls cannot devour what is thy Portion, nor take it out of thy Hands. This Day, O Lord, and all the Days of my Life, I dedicate to thy Honour; and the Actions of my Calling, to the Uses of Grace; and the Religion of all my Days, to be united to the Merits and Intercession of my Holy Saviour Jesus; that in him, and for him, I may be pardoned and accepted. *Amen.*

Bless me, Gracious God, in my Calling, to such Purposes as thou shalt chuse for me, or employ me in. Guide me in all the Changes and Varieties of the World, that in all things that shall happen, I may have an Evenness and Tranquillity of Spirit, that my Soul may be wholly resign'd to thy Divinest Will and Pleasure; never murmuring at thy gentle Chastisements, and Fatherly Correction; never waxing Proud and Insolent, though I feel a Torrent of Comforts, and prosperous Successes.

Fix my Thoughts, my Hopes, and my Desires, upon Heaven and Heavenly Things; teach me to despise the World, to repent me deeply for my Sins; give me holy Purposes of Amendment, and Ghostly Strength and Assurances, to perform faithfully whatsoever I shall intend piously. Enrich my Understanding with an Eternal Treasure of Divine Truths, that I may know thy Will: And thou, who workest in us, to will, and to do, of thy good Pleasure, teach me to obey all thy Commandments, to believe
all

all thy Revelations, and make me partaker of all thy gracious Promises.

Teach me to watch over all my Ways, that I may never be surpriz'd by sudden Temptations, or a careless Spirit ; nor ever return to Folly and Vanity. Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips, that I offend not in my Tongue, neither against Piety nor Charity. Teach me to think of nothing but thee, and what is in order to thy Glory and Service : To speak nothing but thee, and thy Glories ; and to do nothing but what becomes thy Servant, whom thy infinite Mercy, by the Graces of thy Holy Spirit, has sealed up to the Day of Redemption.

Let all my Affections be so mortified, and brought under the Dominion of Grace, that I may never by Deliberation and Purpose, nor yet by Levity, Rashness, or Inconsideration, offend thy Divine Majesty. Make me such as thou wouldst have me to be : Strengthen my Faith, confirm my Hope, and give me a daily increase

of Charity, that this Day, and ever, I may serve thee according to all my Opportunities and Capacities; growing from Grace to Grace, till at last, by thy Mercies, I shall receive the Consummation and Perfection of Grace, even the Glories of thy Kingdom, in the full Fruition of thy Face, and Excellencies of God the Father, the Son, and the Holy Ghost, to whom be Glory and Praise, Honour and Adoration, given by all Angels, and all Men, and all Creatures, now, and to all Eternity. *Amen.*

Now, and in all Tribulation and Anguish of Spirit, in all Dangers of Soul and Body, in Prosperity and Adversity, in the Hour of Death, and in the Day of Judgment, Holy and most Blessed Saviour Jesus, have Mercy upon me, Save, and deliver me, and all Faithful People. *Amen.*

And give me a daily increase of

An Exercise to be used at any
time of the Day.

*In the Name of the Father, of the Son, and
of the Holy Ghost.*

Our Father, &c.

O Lord, thou art my God, I will
exalt thee, I will praise thy
Name, for thou hast done wonderful
things; thy Counsels of Old, are Faith-
fulness and Truth.

Thou, in thy Strength, fettest fast
the Mountains, and art girded about
with Power. Thou stillest the Raging
of the Sea, and the Noise of the Waves,
and the Madness of the People. They al-
so that remain in the uttermost Parts of
the Earth, shall be afraid at thy To-
kens; thou that makest the Out-go-
ings of the Morning and Evening to
praise thee. O Lord God of Hosts;
who is like unto thee? Thy Truth,
most mighty Lord, is on every side.

Among the Gods, there is none like unto thee, O Lord ; there is none that can do as thou dost. For thou art great, and dost wondrous things ; thou art God alone. God is very greatly to be fear'd in the Counsel of the Saints, and to be had in Reverence of all them that are round about him. Righteousness and Equity is in the Habitation of thy Seat ; Mercy and Truth shall go before thy Face. Glory and Worship are before him ; Power and Honour are in his Sanctuary. Thou, Lord, art the thing that I long for ; thou art my Hope even from my Youth ; through thee have I been holden up ever since I was born ; thou art he that took me out of my Mother's Womb ; my Praise shall be always of thee.

*Glory be to the Father, and to the Son,
and to the Holy Ghost.*

*As it was in the beginning, is now, and
ever shall be, World without end.
Amen.*

After

After this may be read some Portion of Holy Scripture out of the *New Testament*, or out of the sapiential Books of the *Old*, viz. *Proverbs, Ecclesiastes, &c.* Upon which when you have a while meditated, humbly composing your self upon your Knees, say as follows:

EFACULATIONS.

MY Help standeth in the Name of the Lord, who made Heaven and Earth. Shew the Light of thy Countenance upon thy Servant, and I shall be safe. Do well, O Lord, to them that are true of Heart, and evermore mightily defend them. Direct me in thy Truth, and teach me; for thou art my Saviour, and great Master. Keep me from Sin, and Death eternal, and from my Enemies visible and invisible. Give me Grace to live a Holy Life; and thy Favour, that I may die a Godly and Happy Death. Lord, hear the Prayer of thy Servant; and give me thy Holy Spirit.

The PRAYER.

O Holy Lord, merciful and gracious, vouchsafe thy Favour and Blessing to thy Servant : Let the Love of thy Mercies, and the Dread and Fear of thy Majesty, make me careful, and inquisitive to search thy Will, and diligent to perform it ; and to persevere in the Practises of a Holy Life, even till the last of my Days.

Keep me, O Lord, for I am thine by Creation ; guide me, for I am thine by purchase, thou hast redeemed me by the Blood of thy Son ; and love me with the Love of a Father, for I am thy Child by Adoption and Grace. Let thy Mercy pardon my Sins, thy Providence secure me from the Punishments and Evils I have deserv'd, and thy Care watch over me, that I may never any more offend thee : Make me, in Malice, to be a Child ; but in Understanding, Piety, and the Fear of God, let me be a perfect Man in Christ, innocent and prudent, readily furnish'd

with'd and instructed to every good Work.

Keep me, O Lord, from the destroying Angel, and from the Wrath of God: Let thy Anger never rise against me; but thy Rod gently correct my Follies, and guide me in thy Ways, and thy Staff support me in all Sufferings and Changes. Preserve me from Fracture of Bones, from noisome infectious and sharp Sickneses, from great Violences of Fortune, and sudden Surprizes: Keep all my Senses entire, till the Day of my Death; and let my Death be neither sudden, untimely, nor unprovided: Let it be after the common manner of Men, having in it nothing extraordinary, but an extraordinary Piety, and the manifestation of thy great and miraculous Mercy.

Let no Riches ever make me forget my self, no Poverty ever make me to forget thee: Let no Hope or Fear, no Pleasure or Pain, no Accident without, no Weakness within, hinder or discompose my Duty, or turn me from
the

the Ways of thy Commandments. O Let thy Spirit dwell with me for ever, and make my Soul just and charitable, full of Honesty, full of Religion, resolute and constant in holy Purposes, but inflexible to Evil. Make me humble and obedient, peaceable and pious; let me never envy any Man's Good, nor deserve to be despis'd myself; and if I be, teach me to bear it with Meekness and Charity.

Give me a tender Conscience, a Conversation discreet and affable, modest and patient, liberal and obliging; a Body chaste and healthful, Competency of Living according to my Condition, Contentedness in all Estates, a resign'd Will and mortified Affections, that I may be as thou wouldst have me, and my Portion may be in the Lot of the Righteous, in the Brightness of thy Countenance, and the Glories of Eternity. Amen.

Holy is our God. Holy is the Almighty.

Holy is the Immortal. Holy, Holy,

Holy, Lord God of Sabbath; have

Mercy upon me.

To

To which may be added, one, or both of these Prayers following :

A Prayer, meditating and referring to the Divine Presence.

O Almighty God, Infinite and Eternal, thou fillest all things with thy Presence, thou art every where by thy Essence, and by thy Power ; in Heaven by thy Glory, in Holy Places by thy Grace and Favour, in the Hearts of thy Servants by thy Spirit, in the Consciences of all Men by thy Testimony and Observation of us : Teach me to walk always as in thy Presence, to fear thy Majesty, to reverence thy Wisdom and Omniscience, that I may never dare to commit any Undecency in the Eye of my Lord and my Judge, but that I may with such Care and Reverence, demean myself, that my Judge may not be my Accuser, but my Advocate ; that I, expressing the Belief of thy Presence here, by careful Walking, may feel the

the Effects of it, in the participation of Eternal Glory, through Jesus Christ, Amen.

For Grace to spend our time well.

A Almighty God, who from all Eternity, dost behold and love thy own Glories, and Perfections infinite; and hast created me to do the Work of God, after the manner of Men, and to serve thee in this Generation, according to my Capacities: Give me thy Grace, that I may be a curious and prudent Spender of my time, so as I may best prevent or resist all Temptations, and be profitable to the Christian Common-Wealth, and by discharging all my Duty, may glorify thy Name. Take from me all Slothfulness, and give me a diligent and an active Spirit, and Wisdom to chuse my Employment, that I may do Works proportionable to my Person, and to the Dignity of a Christian, and may fill up all the Spaces of my Time in Actions of Religion and Charity,

urity, that when the Devil assaults me, he may not find me idle; and my dearest Lord, at his sudden coming, may find me busie, in lawful, necessary, and pious Actions, improving my Talent intrusted to me by thee, my Lord, that I may enter into the Joy of my Lord, to partake of his Eternal Felicities, even for thy Mercy's sake, and my dearest Saviour's sake. *Amen.*

A Form of Prayer for the Evening
Our Father, &c.

I Will lift up my Eyes unto the Hills, from whence cometh my Help. My help cometh of the Lord, which made Heaven and Earth. He will not suffer thy Foot to be moved; he that keepeth thee, will not slumber. Behold, he that keepeth *Israel* shall neither slumber nor sleep. The Lord is thy Keeper, the Lord is thy Shade upon thy right Hand. The Sun shall not smite thee by Day, neither the Moon by Night. The Lord shall preserve thee

thee from Evil ; he shall preserve thy Soul. The Lord shall preserve thy going out, and thy coming in, from this time forth for evermore.

*Glory be to the Father, and to the Son,
and to the Holy Ghost.*

*As it was in the beginning, is now, and
ever shall be, World without end,
Amen.*

The P R A Y E R.

INcomprehensible God, great Father of Men and Angels, who hast establish'd the Heavens, and the Earth, in a wonderful Order, making Day and Night to succeed each other: I make my humble Address to thy Divine Majesty, begging of thee Mercy and Protection this Night and ever. O Lord, pardon all my Sins, my light and rash Words, the vanity and impiety of my Thoughts, my unjust and uncharitable Actions ; all my Transgressions this Day, or at any time before. Behold, O God, my Soul is troubled at the remembrance of my Sins, in the frailty and sinfulness of my Flesh, exposed
to

to every Temptation ; and of it self, not able to resist any. Lord God of Mercy, I earnestly beg of thee, to give me a great Portion of thy Grace ; such as may be sufficient and effectual for the mortification of all my Sins, and Vanities, and Disorders : Ennoble my Soul with great degrees of Love to thee, and consign my Spirit with great Fear, and Veneration of thy holy Name and Laws ; that it may become the great Employment of my Life, to serve thee, to advance thy Glory, to root out all the accurs'd Habits of Sin ; that in Holiness of Life, in Humility, in Charity, Chastity, and all the Ornaments of Grace, I may, by Patience, wait for the coming of our Lord Jesus. *Amen.*

Blessed be the God and Father of our Lord Jesus, who hath sent his Angels, and kept me this Day from the Destruction that walketh at Noon, and the Arrow that flieth by Day : Blessed for ever be thy Name, for the guidance of thy good Spirit ; and for that never ceasing Shower of Blessing,
by

by which I live, and am content, and provided for in all Necessities, and set forward in my Duty and Way to Heaven. Blessing, Honour, Glory and Power, be to him that sits on the Throne, and to the Lamb for ever. *Amen.*

Into thy Hands, most Blessed Jesu, I commend my Soul and Body; for thou hast Redeemed both with thy most precious Blood. So bless and sanctifie my Sleep to me, that it may be temperate holy and safe, a refreshment to my wearied Body, to enable it so to serve my Soul, that both may serve thee with a never failing Duty. Visit, I beseech thee, O Lord, this Habitation with thy Mercy, and me with thy Grace and Salvation. Let thy Holy Angels pitch their Tents round about, and dwell here; that no Illusion of the Night may abuse me, the Spirits of Darkness may not come near to hurt me, no Evil or sad Accident oppress me: And let the Eternal Spirit of the Father dwell in my Soul and Body, filling every corner of my Heart
with

with Light and Grace. Teach me, O Lord, to number my Days, that I may apply my Heart unto Wisdom, and ever be mindful of my last end: Then, O Brightest Jesu, shine gloriously upon me; let thy Mercies, and the Light of thy Countenance, sustain me in all my Agonies, Weaknesses, and Temptations; and grant, that departing this Life in the Unity of the Church, in the Love of God, and a certain Hope of Salvation, I may rest in the Bosom of my Lord, till, by the Voice of the Archangel, the Trump of God, I shall be awaken'd, and called to sit down, and feast in the Eternal Supper of the Lamb. Grant this, O Lamb of God, for the Honour of thy Mercies, and the Glory of thy Name, O most merciful Saviour and Redeemer Jesu. *Amen.*

Holy is our God. Holy is the Almighty.

Holy is the Immortal. Holy, Holy, Holy, Lord God of Sabbath; have Mercy upon me.

Let the Eternal God be my Refuge, and underneath me be his Everlasting Arms, this Night, and for ever. Amen.

Ejacu-

Ejaculations when we wake in the Night.

STand in awe, and Sin not : Commune with your own Heart upon your Bed, and be still. I will lay me down in Peace, and sleep ; for thou, Lord, only makest me dwell in Safety. Blessed are they that dwell in the Heavenly *Jerusalem* ; where there is no need of the Sun, neither of the Moon to shine in it ; for the Glory of God does lighten it ; and the Lamb is the Light thereof. And there shall be no Night there ; and they need no Candle ; for the Lord God giveth them Light, and they shall reign for ever and ever.

The Day of the Lord will come as a Thief in the Night, in which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, the Earth also, and the Works that are therein shall be burnt up : Seeing then all these things shall be dissolved, what manner of Persons ought we to be, in all holy Conversation

versation and Godliness, looking for,
and hasting unto the coming of the
Day of God.

*Lord, in Mercy, remember thy Servant
in the Day of Judgment.*

*Thou shalt answer for me, O Lord, my
God.*

*In thee, O Lord, have I trusted; let me
never be confounded. Amen.*

*A Form of Thanksgiving, with a recital
of publick and private Blessings.*

O Eternal Essence, Lord God, Fa-
ther Almighty, maker of all
things in Heaven and Earth; it is a
good thing to give Thanks to thee, O
Lord; and to pay to thee all Reverence,
Worship, and Devotion, from a clean
and prepared Heart; and with an hum-
ble Spirit, to present a living and rea-
sonable Sacrifice to thy Holiness and
Majesty; for, thou hast given unto us
the Knowledge of thy Truth; and who
is able to declare thy Greatness, and
to recount all thy marvellous Works,
which

which thou hast done in all the Generations of the World?

O Great Lord, and Governour of all things, Lord and Creator of all things, visible and invisible, who sittest upon the Throne of thy Glory, and beholdest the Secrets of the lowest Abyss and Darknes; thou art without beginning, uncircumscribed, incomprehensible, unalterable, and seated for ever unmoveable, in thy own essential Happiness and Tranquillity; thou art the Father of our Lord Jesus Christ, who is

Our Dearest and most gracious Saviour, our Hope, the Wisdom of the Father, the Image of thy Goodness, the Word Eternal, and the Brightness of thy Person, the Power of God from Eternal Ages, the true Light that lights every Man that comes into the World, the Redemption of Man, and the Sanctification of our Spirits;

By

By whom the Holy Ghost descended upon the Church; the Holy Spirit of Truth, the Seal of Adoption, the Earnest of the Inheritance of the Saints, the first Fruits of everlasting Felicity, the Fountain of Sanctification, the Comfort of the Church, the Ease of the Afflicted, the Support of the Weak, the Wealth of the Poor, the Teacher of the Doubtful Scrupulous and Ignorant, the Anchor of the Fearful, the infinite Reward of all Faithful Souls, by whom all reasonable and understanding Creatures serve thee, and send up a never-ceasing, and a never rejected Sacrifice of Prayer, and Praises, and Adoration.

All Angels and Archangels, all Thrones and Dominions, all Principalities and Powers, the Cherubins with many Eyes, and the Seraphins covered with Wings, from the Terror and Amazement of thy brightest Glory: These, and all the Powers of Heaven,

C

do

By

do perpetually sing Praises, and never-ceasing Hymns, and eternal Anthems to the Glory of the Eternal God, the Almighty Father of Men and Angels.

Holy is our God ; Holy is the Almighty ; Holy is the Immortal ; Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth are full of the Majesty of thy Glory. *Amen.* With these Holy and Blessed Spirits, I also thy Servant, O thou great Lover of Souls, though I am unworthy to offer Praise to such a Majesty, yet out of my bounden Duty, humbly offer up my Heart and Voice to join in this Blessed Choir, and confess the Glories of the Lord : For thou art Holy, and of thy Greatness there is no end ; and in thy Justice and Goodness, thou hast measured out to us all thy Works.

Thou madest Man out of the Earth, and didst form him after thine own Image : Thou didst place him in a Garden of Pleasure, and gavest him Laws of Righteousness to be to him a Seed

Seed of Immortality : And when Man sinned, and listned to the Whispers of a tempting Spirit, and refused to hear the Voice of God ; though thou didst throw him out from Paradise, and sentest him to till the Earth ; yet thou leftest not his Condition without Remedy, but didst provide for him the Salvation of a New Birth, and by the Blood of thy Son, didst redeem, and pay the Price to thine own Justice, for thine own Creature, lest the Work of thine own Hands should perish.

O that Men would therefore praise the Lord for his Goodness, and declare the Wonders that he doth for the Children of Men.

For thou, Lord, in every Age, didst send Testimonies from Heaven, Blessings and Prophets, and fruitful Seasons and Preachers of Righteousness, and Miracles of Power and Mercy ; and in the Fulness of Time, spakest to us by thy Son ; who being before all Time, was pleas'd to be born in time,

to converse with Men, to be incarnate of a Holy Virgin, and to suffer Death for us, that we by him might live, and be partakers of his Nature and his Glories, of the Blessings of Earth, and immortal Felicities in Heaven.

O that Men would therefore praise thee, O Lord, &c.

And now, O Lord God, what shall I render to thy Divine Majesty for all the Benefits thou hast done to thy Servant in my Personal Capacity? Thou art my Creator, and my Father, my Protector, and my Guardian; thou hast brought me from my Mother's Womb, thou hast told all my Joints, and in thy Book were all my Members written: Thou hast given me a comely Body, Christian and careful Parents, holy Education; thou hast been my Guide, and my Teacher, all my Days; thou hast given me ready Faculties, an unloosed Tongue, a chearful Spirit, strait Limbs, a good Reputation, and Liberty of Person, a quiet Life, and

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tender Conscience, loving Relations, (*viz.*——): Thou hast been my Hope from my Youth: Thou hast clothed me, and fed me, given me Friends, and blessed them; given me many Days of Comfort and Health, free from those sad Infirmities, with which many of thy Saints and dearest Servants are afflicted: Thou hast sent thy Angel, to snatch me from the Violence of Fire and Water, to prevent Precipices, and Fracture of Bones, to rescue me from Thunder and Lightning, Plague and Pestilential Diseases, Murther and Robbery, Violence of Chance and Enemies, and all the Spirits of Darkness; and in the Days of Sorrow, thou hast refresh'd me; in the Destitution of Provision, thou hast taken care of me; and hast said unto me, *I will never leave thee, nor forsake thee.*

I will give thanks unto the Lord with my whole Heart, secretly among the Faithful, and in the Congregation.

Thou, O my dearest Lord and Father, hast taken care of my Soul, hast pitied my Miseries, sustained my Infirmities, relieved and instructed my Ignorances; and though I have broken thy righteous Laws and Commandments, run passionately after Vanities, and was in love with Death, and was dead in Sin, and was exposed to thousands of Temptations, and fell foully, and continued in it, and loved to have it so, and hated to be reformed; yet thou didst call me with the Checks of Conscience, with daily Sermons, and Precepts of Holiness, with Fear and Shame, with Benefits and the Admonitions of thy most Holy Spirit, by the Counsel of my Friends, by the Example of good Persons, with Holy Books, and thousands of excellent Arts, and wouldst not suffer me to perish in my Folly, but didst force me to attend to thy gracious Calling, and hast put me into a State of Repentance, and Possibilities of Pardon, being infinitely desirous I should live, and recover,
and

and make use of thy Grace, and partake of thy Glories.

I will give Thanks unto the Lord with my whole Heart, secretly among the Faithful, and in the Congregation. For Salvation belongs unto the Lord, and thy Blessing is upon thy Servant. As for me, I will come into thy House, in the multitude of thy Mercies, and in thy Fear will I worship toward thy Holy Temple. For of thee, and in thee, and through thee, and for thee, are all things. Blessed be the Name of God to eternal Ages. Amen.

Prayers for all States of Men and Women, especially in the Christian Church.

O Blessed God, in Mercy remember thy Inheritance, and forget not the Congregation of the Poor for ever. Pity poor Mankind, whose Portion is Misery and Folly, Shame and Death. But thou art our Redeemer, and the lifter up of our Head; and

under the Shadow of thy Wings shall be our Help, until this Tyranny be over-past.

Have Mercy upon us, O God, and hide not thy self from my Petition.

Preserve, O God, the Catholick Church in Holiness and Truth, in Unity and Peace, that she may ever advance the Honour of our Lord Jesus, for ever represent his Sacrifice, and glorifie his Person, and advance his Religion: And let thy Holy Worship and Service, which we now enjoy, by his mighty Protection, be continued to us, and our Posterity, for ever.

Have Mercy upon us, &c.

Give the Spirit of Government and Holiness to all Christian Kings, Princes and Governours: Grant that their People may obey them, and they may obey thee, and live in Honesty and Peace, Justice and Holy Religion; being Nursing Fathers to the Church, Advocates for the Oppressed, and a

San-

Sanctuary for the Miserable; that they may reign with thee, for ever, in the Kingdom of the Lord Jesus.

Have Mercy upon us, &c.

Give to thy Servants the Bishops, and all the Clergy, the Spirit of Holiness and Courage, Patience and Humility, Prudence and Diligence, to preach and declare thy Will, by an Holy Life, and Wise discourses; that they may minister to the good of Souls, and find a glorious Reward in the Day of our Lord Jesus.

Have Mercy upon us, &c.

Give to our Relatives (*viz.*.....) our Friends and Benefactors, Pardon and Support, the Guard of Angels to preserve them from Evil, and the Conduct of thy Holy Spirit to lead them into all good; that they doing their Duty, may feel thy Mercies here, and partake of thy Glories hereafter.

Have Mercy upon us, &c.

Give to all Christian Kingdoms, and Common-Wealths, Peace and Plenty, Health and Holy Religion; to all Nurseries of Piety, Zeal and Purity; to all Schools of Learning, Quietness and Industry; to all Married Persons, Faith and Love, wise Compliances, sweetness of Society, and innocence of Conversation; to all Virgins and Widows, an unwearied Attendance to Devotion, and the Offices of Religion; Patience and Submission to the Sick; Protection to the Fatherless, and Comfort to all that are Disconsolate.

Have Mercy upon us, &c.

Be thou a Star, and a Guide, to them that travel by Land or Sea, the Confidence and Comfort of them that are in Storms and Shipwracks, the Strength of them that toil in the Mines, and row in the Gallies, an Instructor to the Ignorant; to them that are condemned to die, be thou a Guide unto Death; pity the Lunatics, accept the Stupid and the Fools to Mercy; give
Liberty

Liberty to Prisoners, Redemption to Captives, Maintenance to the Poor, Patronage and Defence to the Oppressed; and put a Period to the Iniquity and Miseries of all Mankind.

Have Mercy on us, &c.

Give to our Enemies Grace and Pardon; bring all Sinners to Repentance, and to thy faithful Servants give an increasing Love, and a persevering Duty; bring *Jews, Turks and Infidels*, to the Knowledge and Confession of the Lord Jesus, and a Participation of the Promises of the Gospel, and the Benefits of his Passion; To all Heretics give Ingenuity, and Repentance of their Errors, and Grace and Power to make amends to the Church and Truth.

Have Mercy upon us, &c.

Give to all Merchants Faithfulness and Truth; to the labouring Husbandman Health, and fair Seasons of the Year, and reward his Toil with the Dew of Heaven, and the Blessings of

of the Earth: To all Artisans, give Diligence in their Callings, and a Blessing on their Labours: To Old Men, a pious and liberal Heart, and an open Hand: To Young Men, Sobriety and Chastity, Health and Usefulness, an early Piety, and a persevering Duty: To us all, Pardon, and Holiness, and Life Eternal.

Hear, Gracious Lord, and have Mercy upon us, for Christ Jesus sake, our dear Redeemer. Amen.

A Prayer to be said upon our Birth-Day, or Day of Baptism.

O Blessed and Eternal God, I give thee Praise and Glory for thy great Mercy to me, in causing me to be born of Christian Parents, and didst not allot to me a Portion with Misbelievers, and Heathens, that have not known thee: Thou didst not suffer me to be strangled at the Gate of the Womb; but thy Hand sustained, and brought

brought me to the Light of the World, and the Illumination of Baptism. Lord, since I have broken the Promises made on my behalf, and have gone back from them by an evil Life; and yet thou hast still continued to me Life, and time of Repentence, and didst not cut me off in the beginning of my Days, and in the progress of my Sins. O dearest God, pardon the Errors and Ignorances, the Vices and Vanities of my Youth, and the Faults of my more forward Years, and let me never more stain the Whiteness of my Baptismal Robe: And now, that by thy Grace, I still persist in the purposes of Obedience, and do give up my Name to Christ, and Glory to be a Disciple of thy Institution, and a Servant of Jesus; let me never fail of thy Grace; let no Root of Bitterness spring up, and disorder my Purposes, and defile my Spirit. O let my Years be so many degrees of nearer approach to thee; and forsake me not in my Old Age, when I am Gray-headed: And when my Strength fails me, be thou, O my God,

God, my Strength, and Guide unto Death, that I may reckon my Years, and apply my Heart unto Wisdom; and, at last, after spending a Holy and Blessed Life, partake of a glorious Eternity, through my dearest Saviour and Redeemer, Jesus Christ. *Amen.*

A Prayer to be said upon the Days of the Memory of Apostles, Martyrs, &c.

O Eternal God, with whom do live the Spirits of them that depart hence in the Lord; and with whom the Souls of the Faithful, after they are delivered from the Burthen of the Flesh, are in Joy and Felicity, and their Works follow them, and their Memory is blessed; I bless and magnifie thy Holy and ever Glorious Name, for the great Grace and Blessing manifested to thy Apostles and Martyrs, and other holy Persons, who have glorified thy Name in the Days of their Flesh, and have served
the

the Interest of Religion, and of thy Service: And this Day we have thy Servant (*viz.*) in remembrance, whom thou hast led through the Troubles and Temptations of this World, and now hast lodged in the Bosom of a certain Hope, and great Beatitude, until the Day of Restitution of all things. Blessed be the Mercy and eternal Goodness of God; and the Memory of all thy Saints is blessed. Teach me to practise their Doctrine, to imitate their Lives, following their Example; being united, as a part of the same mystical Body, by the Band of the same Faith, and a holy Hope, and a never-ceasing Charity: And may it please thee, of thy gracious Goodness, shortly to accomplish the number of thine Elect, and to hasten thy Kingdom, that we, with all thy Servants departed in the true Faith and Fear of thy Holy Name, may have our perfect Consummation and Bliss in Body and Soul, in thy eternal Kingdom of Glory. *Amen.*

A Prayer before a Journey.

O Almighty God, who fillest all things with thy Presence, and art a God afar off, as well as near at hand : Thou didst send thy Angel to bless *Jacob* in his Journey, and didst lead the Children of *Israel*, through the Red Sea, making it a Wall on the right Hand, and on the left ; be pleased to let thy Angel go out before me, and guide me in my Journey ; preserving me from danger of Robbers, from violence of Enemies, from sudden and sad Accidents, from Falls and Errors ; prosper my Journey to thy Glory, and to all my innocent Purposes ; and preserve me from all Sin, that I may return in Peace and Holiness, with thy Favour and thy Blessing ; and may serve thee with Thankfulness and Obedience all the Days of my Pilgrimage And, at last, bring me to thy Country, to the Celestial *Jerusalem*, to dwell in thy House, and to sing thy Praises for ever. *Amen.*

*A Prayer before hearing or reading the
Word of God.*

O Holy and Eternal Jesus, who hast begotten us by thy Word, renewed us by thy Spirit, fed us by thy Sacraments, and by the daily ministry of thy Word; still go on to build us up to Life Eternal. Let thy most Holy Spirit be present with me, and rest upon me, in reading (or hearing) thy Sacred Word: That I may do it humbly, reverently, without prejudice, with a Mind ready and desirous to learn, and to obey, that I may be readily furnish'd and instructed to every good Work, and may practise all thy Holy Laws and Commandments, to the Glory of thy Name, O Holy and Eternal Jesus. *Amen.*

*A Prayer for the Graces of Faith, Hope,
and Charity.*

O Lord God of infinite Mercy,
of infinite Excellency, who hast
sent

sent thy Holy Son into the World, to redeem us from an intolerable Misery, and to teach us a holy Religion, and to forgive us an infinite Debt; give me thy Holy Spirit, that my Understanding, and all my Faculties, may be so resigned to the Discipline and Doctrine of my Lord, that I may be prepared in Mind and Will to die for the Testimony of Jesus, and to suffer any Affliction or Calamity that shall offer to hinder my Duty, or tempt me to Shame, or Sin, or Apostacy: And let my Faith be the Parent of a Good Life, a strong Shield to repel the fiery Darts of the Devil, and the Author of a holy Hope, of modest Desires, of Confidence in God, and of a never-failing Charity to thee, my God, and to all the World; that I may be supported by the Strength of Faith in all Temptations, and may be refresh'd with the Comforts of a holy Hope in all my Sorrows, and may bear the Infirmities of my Neighbour by the support of Charity, that the Yoke of Jesus may become easie to me, and my
Love

Love may do all the Miracles of Grace, till from Grace it swell to Glory, from Earth to Heaven, from Duty to Reward, from the Imperfections of a Beginning; and little growing Love, it may arrive to the Consummation of an eternal and never-ceasing Charity, through Jesus Christ, the Son of thy Love, the Anchor of our Hope, and the Author and Finisher of our Faith; to whom with thee, O Father, and thee, O Holy Spirit, be all Glory, Love, and Obedience, now and for ever.
Amen.

A Prayer against Sensuality.

O Eternal Father, thou that sittest in Heaven, invested with Essential Glories and Divine Perfections, fill my Soul with so deep a Sense of the Excellencies of Spiritual and Heavenly Things, that my Affections being weaned from the Pleasures of the World, and the false Allurements of Sin, I may, with great Severity, and the

the prudence of a holy Discipline and strict Desires, with clear Resolutions and a free Spirit, have my Conversation in Heaven and heavenly Employments; that being in Affection as in my Condition, a Pilgrim and a Stranger here, I may covet after, and labour for an abiding City; and, at last, may enter into, and for ever dwell in the Celestial *Jerusalem*, which is the Mother of us all, through Jesus Christ our Lord. *Amen.*

For Temperance.

O Almighty God, and gracious Father of Men and Angels, who openest thy Hand, and fillest all things with Plenty, and hast provided for thy Servant sufficient to satisfy all my Needs; teach me to use thy Creatures soberly and temperately, that I may not, with loads of Meat and Drink, make the Temptations of my Enemy to prevail upon me, or my Spirit

Spirit unapt for the performance of my Duty, or my Body healthless, or my Affections sensual and unholy. O my God, never suffer that the Blessings which thou givest me, may either minister to Sin or Sickness, but to Health, and Holiness, and Thanksgiving; that, in the strength of thy Provisions, I may chearfully, actively, and diligently serve thee; that I may worthily feast at thy Table here, and be accounted worthy, through thy Grace, to be admitted to thy Table hereafter, at the eternal Supper of the Lamb, to sing an *Allelujah* to God the Father, the Son, and the Holy Ghost, for ever and ever. *Ant. &c.*

For Chastity; especially to be used by unmarried Persons.

Almighty God, our most Holy and Eternal Father, who art of pure Eyes, and canst behold no Uncleaness; let thy gracious and holy Spirit descend upon thy Servant, that
my

my Body may be a holy Temple, and my Soul a Sanctuary to entertain the Prince of Purities, the holy and eternal Spirit of God. O let no impure Thoughts pollute that Soul which God hath sanctified, no unclean Words pollute that Tongue which God hath commanded to be an Organ of his Praises, no unholy and unchaste Action rend the Vail of that Temple, where the Holy Jesus hath been pleased to enter, and chuse for his Habitation; but seal up all my Senses from all vain Objects, and let them be entirely possessed with Religion, and fortified with Prudence, Watchfulness and Mortification; that I, possessing my Vessel in Holiness, may lay it down with a holy Hope, and receive it again in a joyful Resurrection, thro' Jesus Christ our Lord. *Amen.*

A Prayer for the Love of God, for the use of Virgins and Widows; and may be used by any one.

O Holy and Purest Jesus, who art pleased to espouse every holy Soul, and join it to thee with a holy Union, and mysterious Instruments of Religious Society and Communications; O fill my Soul with Religion and Desires, holy as the Thoughts of Cherubins, passionate beyond the Love of Women, that I may love thee, as much as ever any Creature loved thee, even with all my Soul, and all my Faculties, and all the degrees of every Faculty: Let me know no Loves but those of Duty and Charity, Obedience and Devotion; that I may for ever run after thee, who art the King of Virgins, and with whom whole Kingdoms are in love, and for whose sake Queens have died; and at whose Feet, Kings with Joy have laid their Crowns and Scepters. My Soul is thine, O dearest Jesu; thou art my Lord, and
hast

hast bound up my Eyes and Heart from all stranger Affections : Give me for my Dowry, Purity and Humility, Modesty and Devotion, Charity and Patience ; and, at last, bring me into the Bride-Chamber, to partake of thy Felicities, and to lye in the Bosom of the Bridegroom to eternal Ages, O holy and sweetest Saviour Jesus. *Amen.*

For Married Persons, in behalf of each other.

O Eternal and gracious Father, who hast consecrated the holy Estate of Marriage to become mysterious, and to represent the Union of Christ and his Church ; let thy holy Spirit so guide me in doing the Duties of this State, that it may not become a Sin to me ; nor that Liberty which thou hast hallowed by the holy Jesus, become an occasion of Licentiousness by my own Weakness and Sensuality : And do thou forgive all those Irregularities, and too sensual Applications, which

which may have, in any degree, discomposed my Spirit, and the severity of a Christian. Let me in all Accidents and Circumstances, be severe in my Duty towards thee, affectionate and dear to my Wife, (or Husband) a good Example to my Family, and in all Quietness, Sobriety, Prudence and Peace, a follower of those holy Pairs, who have served thee with Godliness and a good Testimony : And the Blessings of the eternal God, Blessings of the right Hand, and of the left, be upon the Body and Soul of thy Servant, my Wife, (or Husband), and abide upon her, (or him), till the end of a holy and happy Life ; and grant that both of us may live together for ever, in the Embraces of the Holy and Eternal Jesus, our Lord and Saviour. *Amen.*

For the Grace of Humility.

O Holy and most gracious Master and Saviour Jesus, who by thy Example and Precept, by the Practice of

a whole Life, and frequent Discourses didst command us to be meek and humble, in imitation of thy incomparable Sweetness and great Humility: Be pleased to give me Grace, as thou hast given me a Commandment: O mortifie in me all proud Thoughts, and vain Opinion of my self: Let me return to thee the Acknowledgment and the Fruits of all those good things thou hast given me, that by confessing I am wholly in debt to thee for them, I may not boast my self for what I have received, and for what I am highly accountable: And for what is my own, teach me to be ashamed and humbled, it being nothing but Sin and Misery, Weakness and Uncleanneſs. Let me go before my Brethren in nothing, but in striving to do them Honour, and thee Glory; never seek my own Praise; never delight in it when it is offered; that despising my self, I may be accepted by thee in the Honours with which thou shalt Crown thy humble and despised Servants, for Jesus sake, in the Kingdom of eternal Glory. *Amen.*

For

For Contentment and Patience.

O Almighty God, Father and Lord of all the Creatures, who hast disposed all Things, and all Chances, so as may best glorifie thy Wisdom, and serve the Ends of thy Justice, and magnifie thy Mercy, by secret and undiscernable Ways bringing Good out of Evil; I must humbly beseech thee to give me Wisdom from above, that I may adore thee, and admire thy Ways and Foot-steps which are in the great Deep, and not to be searched out: Teach me to submit to thy Providence in all things; to be content in all Changes of Person and Condition; to be temperate in Prosperity, and to read my Duty in the Lines of thy Mercy; and in Adversity to be meek, patient, and resigned, and to look thro' the Cloud, that I may wait for the Consolation of the Lord, and the Day of Redemption; in the mean time, doing my Duty with an unwearied Diligence and undisturbed Resolution, having no fondness for

the Vanities or Possessions of this World, but laying up my Hopes in Heaven, and the Rewards of Holy Living, thro' Jesus Christ our Lord. *Amen.*

A Prayer to be said by Parents for their Children.

O Almighty and most merciful Father, who hast promised Children as a Reward to the Righteous, and hast given them to me as a Testimony of thy Mercy, and an Engagement of my Duty ; be pleased to be a Father unto them, and give them healthful Bodies, understanding Souls, and sanctified Spirits, that they may be thy Servants, and thy Children, all their days. Let a great Mercy and Providence lead them through the Dangers, and Temptations, and Ignorances of their Youth, that they may never run into Folly, and the Evils of an unbridled Appetite. So order the Accidents of their Lives, that by good Education, careful Tutors, holy Example, innocent
Com-

Company, prudent Counsel, and thy restraining Grace, their Duty to thee may be secured in the midst of a crooked and untoward Generation: And if it seem good in thy Eyes, let me be enabled to provide conveniently for the support of their Persons, that they may not be destitute and miserable at my Death; or, if thou shalt call me off from this World by an early Summons, let their Portion be thy Care, Mercy, and Providence over their Bodies and Souls, and may they never live vicious Lives, nor die violent or untimely Deaths; but let them glorifie thee here with a free Obedience, and the Duties of a whole Life, that when they have served thee in their Generations, and have profited the Christian Common-Wealth, they may be Co-heirs with Jesus, in the Glories of thy eternal Kingdom, thro' the same our Lord Jesus Christ. *Amen.*

For Masters of Families, or Tutors.

O Almighty God, merciful and gracious, have Mercy upon my Family, (or Pupils) committed to my charge: Sanctifie them with thy Grace, preserve them with thy Providence, guard them from all Evil by the Custody of Angels, direct them in the Ways of Peace, and Holy Religion, by the Conduct of thy most Holy Spirit, and consign them all with the participation of thy Blessings and Graces in this World, with healthful Bodies, with good Understandings, and sanctified Spirits, to a full Fruition of thy Glories hereafter, thro' thy Blessed Son, our dear Redeemer. *Amen.*

For Merchants and Tradesmen.

O Eternal God, Fountain of Justice, Mercy, and Benediction, who, by my Education, and other Effects of thy Providence, hast called me to this Profession, that by my Industry, I
may,

may, in my small proportion, work together, for the good of my self and others. I humbly beg thy Grace, to guide me in my Intention, and in the Transaction of my Affairs, that I may be diligent, just and faithful ; and give me thy Favour, that this my Labour may be accepted by thee as a part of my necessary Duty ; and give me thy Blessing to assist and prosper me in my Calling, to such measures as thou shalt in Mercy chuse for me : And be pleased to let thy Holy Spirit be for ever present with me, that I may never be given to Covetousness and fordid Appetites, to Lying and Falshood, or any other base, indirect, and beggarly Arts ; but give me Prudence, Honesty, and Christian Sincerity, that my Trade may be sanctified by my Religion, my Labour by my Intention and thy Blessing, that when I have done my Portion of Work thou hast allotted me, and improved the Talent thou hast entrusted to me, and served the Common-Wealth in my Capacity, I may receive the mighty Price of my high Calling, which I expect

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pect and beg, in the Portion and Inheritance of my ever Blessed Saviour and Redeemer Jesus. *Amen.*

For Debtors, and all Persons obliged either by Crime or Contract.

O Almighty God, who art rich unto all, the Treasure and Fountain of all Good, Justice, Mercy and Bounty, to whom we owe all that we are, and all that we have, being thy Debtors by reason of our Sins, and by thy own gracious Contract made with us in Jesus Christ: Teach me first to perform all my Obligations to thee, both of Duty and Thankfulness; and next, enable me to pay my Duty to all my Friends, and my Debts to all my Creditors, that none be made Miserable, or lessened in his Estate by his Kindness to me, or Traffick with me. Forgive me all those Sins and irregular Actions, by which I entered into Debt farther then my Necessity required, or by which such Necessity was brought upon me: Let not them suffer by occasion

caſion of my Sin. Lord, reward all their Kindneſs into their Boſoms, and make them recompence where I cannot, and make me very willing in all that I can, and able for all that I am obliged to ; or, if it ſeem good in thine Eyes to afflict me by the continuance of this Condition, yet make it up by ſome means to them, that the Prayer of thy Servant may obtain of thee, at leaſt, to pay my Debt in Bleſſings. *Amen.*

Lord, ſanctifie and forgive all that I have tempted to Evil, by my Diſcourſe, or my Example ; inſtruct them in the right Way whom I have led to Error, and let me never run farther on the ſcore of Sin ; but do thou blot out all the Evils I have done, by the Sponge of thy Paſſion, and the Blood of thy Croſs ; and give me a deep and excellent Repentance, a free and gracious Pardon, that thou mayſt answer for me, O Lord ; and enable me to ſtand upright in Judgment ; for in thee, O Lord, have I truſted, let me never be confounded. Pity and inſtruct me,
D 5 guide

guide and support me, pardon and save me, for my sweet Saviour Jesus Christ's sake. *Amen.*

For Patron and Benefactors.

O Almighty God, Fountain of all Good, and all Excellency, both to Men and Angels, extend thy abundant Favour and Loving Kindness to my Patron, to all my Friends and Benefactors. Reward them, and make them plentiful Recompence for all the good which, by thy merciful Providence, they have conveyed to me. Let the Light of thy Countenance shine upon them, and let them never come into any Affliction or Sadness, but such as may be an Instrument of thy Glory, and their eternal Comfort. Forgive them all their Sins; let thy Blessed Spirit preserve them from all Deeds of Darkness: Let thy ministring Angels guard their Persons from the violence of the Spirits of Darkness: And thou, who knowest every degree of their Necessity by thy infinite Wisdom, give supply to all their Needs

Needs by thy glorious Mercy, preserving their Persons, sanctifying their Hearts, and leading them in the Ways of Righteousness by the Waters of Comfort, to the Land of eternal Rest and Glory, thro' Jesus Christ our Lord. *Amen.*

To be used in a sad and disconsolate Spirit.

O Eternal God, Father of Mercies, and God of all Comfort, with much Mercy look upon the Sadnesses and Sorrows of thy Servant. My Sins lye heavy upon me, and press me fore; and there is no Health in my Bones, by reason of thy Displeasure, and my Sin. The Waters are gone over me, and I stick fast in the deep Mire, and my Miseries are without Comfort, because they are Punishments of my Sin: And I am so evil and unworthy a Person, that tho' I have great Desires, yet I have no Dispositions or Worthiness towards receiving Comfort: My Sins have caused my Sorrow, and my Sorrow does not cure my Sins; and unless
for

for thy own sake, and merely because thou art good, thou shalt have pity, and relieve me; I am as much without Remedy, as now I am without Comfort. Lord, pity me; Lord, let thy Grace refresh my Spirit. Let thy Comforts support me, thy Mercy pardon me, and never let my Portion be among hopeles and accursed Spirits, for thou art good and gracious, and I throw my self upon thy Mercy. Let me never let my Hold go, and do thou with me, what seems good in thy own Eyes. I cannot suffer more than I have deserved; and yet I can need no Relief so great as thy Mercy is; for thou art infinitely more Merciful than I can be Miserable: And thy Mercy, which is above all thy own Works, must needs be far above all my Sin, and all my Misery; dearest Jesu, let me trust in thee for ever, and let me never be confounded. *Amen.*

A Form of Prayer recording all the Parts and Mysteries of Christ's Passion; to be used especially in the Week of the Passion, and before receiving the Blessed Sacrament.

ALL Praise, Honour and Glory, be to the Holy and Eternal Jesus, I adore thee, O Blessed Redeemer, Eternal God, the Light of the *Gentiles*, and the Glory of *Israel*; for thou hast done, and suffered for me, more than I could wish, more than I could think of, even all that a lost and miserable Sinner could possibly need. Thou wast afflicted with Thirst and Hunger, with Heat and Cold, with Labours and Sorrows, with hard Journeys and restless Nights; and when thou wast contriving all the mysterious and admirable Ways of paying our Scores, thou didst suffer thy self to be designed to Slaughter by those for whom, in love, thou wast ready to die.

Lord, what is Man that thou art mindful of him, and the Son of Man that thou thus visitest him? Bles-

Blessed be thy Name, O Holy Jesus; for thou wentest about doing good, working Miracles of Mercy, healing the Sick, comforting the distressed, instructing the Ignorant, raising the Dead, enlightning the Blind, strengthening the Lame, straightning the Crooked, relieving the Poor, preaching the Gospel, and reconciling Sinners, by the mightiness of thy Power, by the Wisdom of thy Spirit, by the Word of God, and the Merits of thy Passion, thy healthful and bitter Passion.

Lord! What is Man that thou art mindful of him, &c.

Blessed be thy Name, O Holy Jesus, who wast content to be conspired against by the Jews, to be sold by thy Servant for a vile Price, and to wash the Feet of him that took Money for thy Life, and to give to him, and to all thy Apostles, thy most holy Body and Blood, to become a Sacrifice for their Sins, even for their betraying and denying thee; and for all my Sins, even,
for

for my crucifying thee afresh, and for such Sins which I am ashamed to think of, but that the greatness of my Sins magnifie the infiniteness of thy Mercies, who didst so great things for so vile a Person.

Lord! What is Man, &c.

Blessed be thy Name, O Holy Jesus, who being to depart the World, didst comfort thy Apostles, pouring into their Ears and Hearts Treasures of admirable Discourses; who didst recommend them to thy Father with a mighty Charity, and then didst enter into the Garden set with nothing but Briars and Sorrows, where thou didst suffer a most unspeakable Agony, until the Sweat strain'd thro' thy pure Skin, like drops of Blood; and there didst Sigh and Groan, and fall flat upon the Earth, and pray, and submit to the intolerable burthen of thy Father's Wrath, which I had deserved, and thou sufferedst.

Lord! What is Man, &c.

Blessed be thy Name, O Holy Jesus, who hast sanctified to us all our
natural

natural Infirmities and Passions, by vouchsafing to be in Fear and Trembling, and sore Amazement, by being bound and imprison'd, by being harass'd and dragg'd with Cords of Violence and rude Hands, by being drench'd in the Brook in the Way, by being fought after like a Thief, and used like a Sinner, who art the most Holy, and the most Innocent, cleaner than an Angel, and brighter than the Morning-star.

Lord! What is Man, &c.

Blessed be thy Name, O Holy Jesus, and blessed be that Loving Kindness and Pity by which thou didst neglect thy own Sorrows, and go to comfort the sadness of thy Disciples, quickning their Dulness, encouraging their Duty, arming their Weakness with excellent Precepts against the Day of Tryal. Blessed be that Humility and Sorrow of thine, who being Lord of the Angels, yet wouldst need and receive Comfort from thy Servant the Angel, who didst offer thy self to thy
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Persecutors, and madest them able to seize thee, and didst receive the Traytor's Kiss, and sufferedst a Vail to be thrown over thy holy Face, that thy Enemies might not presently be confounded by so bright a Lustre; and wouldst do a Miracle to cure a Wound of one of thy spiteful Enemies, and didst reprove a zealous Servant in behalf of a malicious Adversary; and then didst go, like a Lamb to the Slaughter, without Noise, or Violence, or Resistance, when thou couldst have commanded Millions of Angels for thy Guard and Rescue.

Lord! What is Man, &c.

Blessed be thy Name, O Holy Jesus, and blessed be that holy Sorrow thou didst suffer when thy Disciples fled, and thou wast left alone in the Hands of cruel Men, who, like Evening Wolves thirsted for a Draught of thy best Blood: And thou wast led to the House of *Annas*, and there asked insnaring Questions, and smitten on the Face by him, whose Ear thou hadst lately

lately healed : And from thence, wast dragged to the House of *Caiaphas*, and there, all Night, didst endure Spittings, Affronts, Scorn, Contumelies, Blows, and intolerable Insolencies, and all this for Man, who was thy Enemy, and the cause of all thy Sorrows.

Lord ! What is Man, &c.

Blessed be thy Name, O Holy Jesus, and blessed be thy Mercy, who, when thy Servant *Peter* denied, and forsook, and forswore thee, didst look back upon him, and by that gracious and chiding Look, didst call him back to himself, and thee ; who wast accused before the High-Priest, and railed on, and examin'd to evil Purposes, and with designs of Blood ; who wast declared guilty of Death for speaking a most necessary and most profitable Truth ; who wast sent to *Pilate*, and found Innocent ; and sent to *Herod*, and still found Innocent ; and wast array'd in White, both to declare thy Innocence, and yet to deride thy Person ; and wast sent back to *Pilate*, and examin'd

amin'd again, and yet nothing but Innocence found in thee, and Malice round about thee to devour thy Life, which yet thou wast more desirous to lay down for them, than they were to take it from thee.

Lord! What is Man, &c.

Blessed be thy Name, O Holy Jesus ; and blessed be that Patience and Charity, by which, for our sakes, thou wast content to be smitten with Canes, and have that holy Face, which Angels with Joy and Wonder do behold, be spit upon, and be despised, when compared with *Barabbas*, and scourg'd most rudely with unhallow'd Hands, till the Pavement was purpled with that holy Blood ; and be condemn'd to a sad and shameful, a publick and painful Death, and array'd in Scarlet and crown'd with Thorns, and strip'd naked, and then cloth'd and laden with the Cross, and tormented with a Tablet stuck with Nails at the Fringes of thy Garment, and bound hard with Cords, and drag'd most vilely and most piteously,

ously, till the Load was too great, and did sink thy tender and virginal Body to the Earth; and yet didst comfort the weeping Women, and didst more pity thy Persecutors than thy self; and wast griev'd for the Miseries of *Jerusalem* to come forty Years after, more than for thy present Passion.

Lord! What is Man, &c.

Blessed be thy Name, O Holy Jesus; and blessed be that incomparable Sweetness and holy Sorrow which thou sufferedst, when thy holy Hands and Feet were nailed to the Cross, and there naked and bleeding, sick and faint, wounded and despised, didst hang upon the weight of thy Wounds three long Hours, praying for thy Persecutors, satisfying thy Father's Wrath, reconciling the penitent Thief, providing for thy holy and afflicted Mother, tasting Vinegar and Gall; and when the Fulness of thy Suffering was accomplish'd, didst give thy Soul into the Hands of God, and didst descend to the Regions of longing Souls, who waited

waited for the Revelation of this thy Day in their Prisons of Hope; and then thy Body was transfix'd with a Spear, and issued forth two Sacraments, Water and Blood; and thy Body was composed to Burial, and dwelt in Darkness three Days and three Nights.

Lord! What is Man that thou art mindful of him, and the Son of Man that thou thus visitest him?

Thus, O Blessed Jesu, thou didst finish thy holy Passion with Pain and Anguish so great, that nothing could be greater than it, except thy self, and thy own infinite Mercy; and all this for Man, even for me, than whom nothing can be more miserable, thy self only excepted, who becamest so by undertaking our Guilt and our Punishment. And now, Lord, who hast done and suffer'd so much for me, be pleased to make it effectual to me, that it may not be useless and lost as to my particular, lest I become eternally miserable, and lost to all Hopes and possibilities of Comfort. All this deserves
more

70 *Occasional Prayers, &c.*

more Love than I have to give; but, Lord, do thou turn me all into Love, and my Love into Obedience, and let my Obedience be without interruption, and then, I hope, thou wilt accept of such a Return as I can make. Teach me, my God, to live wholly for my Saviour Jesus, and to be ready to die for Jesus, and to be conformable to his Life and Sufferings, and to be united to him by inseparable Unions, and to own no Passions, but what may be Servants to Jesus, and Disciples of his Institution. O sweetest Saviour, cloath my Soul with thy holy Robe, hide my Sins in thy Wounds, and bury them in thy Grave; and let me rise in the Life of Grace, and abide and grow in it, till I arrive at the Kingdom of Glory. *Amen.*

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Occasional Prayers

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Bishop *K E N N.*

A Petition for Grace.

O Lord God, I have sworn, and I will perform it, that I will keep thy righteous Judgments. But, alas! I am able of my self to do nothing that is good, not so much as to think one good Thought; and I no sooner rise from my Knees, but I fear being tempted to those very Sins I solemnly renounce: And those Temptations will certainly overcome me, unless thou, Lord, dost seasonably interpose thy Grace to with-hold me.

But I can do all things, through thee strengthning me: Do thou then,
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72 *Occasional Prayers*

O Blessed Saviour, perfect thy Strength in my Weakness, for in thee only is my Trust. O my God, thou hast promised to give thy Holy Spirit to those that ask it. Behold, Lord, I humbly and earnestly beseech thee, fulfil thy gracious Promise to me; and vouchsafe me the benign Influence of thy Blessed Spirit, to purifie my corrupt Nature, to strengthen my Weakness, to comfort me in Troubles, to support me in Discouragements, to succour me in Temptations, and to assist me in all parts of my Duty; that I may ever hereafter live in thy Fear, and in constant, sincere, and universal Obedience to all thy righteous Laws. Thou, O Searcher of Hearts, knowest the Sins which do so easily beset me, (*viz.*)and herein will lie my greatest danger of Back-sliding: But, O my God, I beg a double Portion of thy invisible Aid against them. Hold thou up my Goings in thy Paths, that my Footsteps slip not. O work in me that victorious Faith, by which I may overcome the World, the Devil, and
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my own corrupt Nature. True it is, O Lord God, that there are many Sins, which upon Examination I find, thro' thy Grace, I have not yet committed, and therefore, not unto me, O Lord, but to thy Name be the Glory. But alas ! there is in my corrupt Nature, so great a proneness to Evil, so great a Curiosity to try what Sin is, that, without thy restraining Grace, every Temptation, when I shall have more Age and Liberty, and Opportunity to enforce it, will be apt to draw me from my Obedience, and to overthrow all my present Resolutions. But my Help stands in thee my Great Creator, who hast made Heaven and Earth ; and I commit my Soul to thy keeping, O, thou that art Faithful as well as Almighty ; watch over me, that I may not be beguiled by the deceitfulness of Sin, or betrayed by my own treacherous Heart, or surprized by my ghostly Enemies ; and give me Grace to watch and pray incessantly, lest I enter into Temptation. Hear, Lord, from Heaven, and succour me, for the alone Merits of Jesu my Saviour.

Amen, Amen.

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O that my ways, Lord, were made so direct, that I might keep thy Statutes, for then shall I not be confounded, when I have respect unto all thy Commandments. Let the Blessed Spirit of Grace work in me whatever is well pleasing in thy Sight, that for the time to come, I may bring forth Fruits meet for Repentance. Lord, purify my Thoughts, bridle my Tongue, guide all my Actions, guard all my Senses, turn away my Eyes, and stop my Ears from Sin and Vanity.

Create in me, good Lord, a penitent Heart, and mortified Affections, an habitual Mindfulness of thy Presence, and a steady Devotion in my Prayers; sincere Intentions, and a Zeal for thy Glory; Perseverance in all holy Purposes, and Constancy in all Tryals and Temptations.

Stir up in me a reverential Awe of thy Name, a Delight in thy Service, and Attention to thy Word; a constant Care of my Time, and Diligence in my Vocation. Make me chaste and temperate, humble and patient, willing to
forgive

forgive Injuries, and unwilling to offer any; grateful to my Benefactors, friendly to my Equals, condescending to my Inferiors, compassionate to the Afflicted, charitable to the Poor, respectful to good Men, kind to my Enemies; and give me Grace to keep always a Conscience void of Offence toward thee and toward Men; and to continue in the Communion of this Church without wavering.

O Merciful God, bless me with Health, and Competency of Living, with a good Understanding, a retentive Memory, and a ready Apprehension, and with such a measure of Temporal good things, as thou seekest fit for me; and give me Grace to make a right use of all thy Blessings, free both from deliberate and presumptuous Sins, and let no Wickedness have dominion over me, for Jesus Christ's Sake, my Master and Saviour. *Amen.*

*A Prayer for a Young Person, referring to
the Practice of the Holy Jesus.*

GLory be to thee, O Lord Jesu,
Glory be to thee, who, at the
Age of twelve Years, didst go up to *Jerusalem* with thy Parents, after the custom of the Feast, to Eat the Passover, and to worship thy heavenly Father. O Blessed Saviour, give me Grace, like thee, to make Religion my first and chiefest Care, and devoutly to observe all solemn Times, and all holy Rites, which relate to thy Worship.

Glory be to thee, O Lord Jesu,
Glory be to thee, who, when thy Parents return'd home, didst stay behind in *Jerusalem*; and, after three days, wast found of them in the Temple, sitting in the Midst of the Doctors, hearing them, and asking them Questions. O give me grace to abhor all lewd Company, and filthy Communication; make me to love wise, sober, profitable, and religious Conversation, and to be diligent

ligent and inquisitive after Learning,
and whatsoever is good.

Glory be to thee, O Lord Jesu;
Glory be to thee, who, when thy Father and Mother had sought thee forrowing, didst reply to them, *How is it that you sought me? Wist you not that I must be about my Father's business?* O Blessed Jesu, who, from thy Infancy, didst make it thy whole Employment to do thy Father's Will, kindle in me a forward Zeal for thy Glory, that I may consecrate my Youth to thy Service, and make it the great business of my Life, to know and fear, to love and obey my heavenly Father.

Glory be to thee, O Lord Jesu;
Glory be to thee, who didst, at last, return home with thy Parents, and wast subject to them. O Blessed Jesu, give me grace to honour my Superiours and Governours, and readily to obey all their lawful Commands.

Glory be to thee, O Lord Jesus; who, in those tender Years, wast blessed with such heavenly Wisdom, that all that heard thee were astonish'd at thy Understanding and Answers; who didst daily increase in this heavenly Wisdom, and in favour with God and Man. O Lord Jesu, bless me with all Abilities of Mind and Body, that may make me daily increase in Knowledge; but, above all, bless me with Wisdom from above, and give me thy holy Spirit to assist and enlighten me, that, as I grow in Age, I may daily grow in Grace, and in the Knowledge of thee, and in Favour with God and Man, being every day more and more conformable to thy unfinning and Divine Example. *Amen.* Lord Jesus. *Amen.*

A Paraphrase on the CREED.

I believe in God.

I Believe, O my God, that thou art one, and that there is no other God besides thee; thou art that one infinite and independent Being, that one only true God, whom all Men and Angels adore. All Glory be to thee. I believe, I admire, I love, I praise, I adore thee, O most Blessed Tri-une Deity, the joint Authors of our Salvation; in whose Name I was baptized, to whose Service I am religiously devoted: All Glory to thee.

The Father Almighty.

Glory be to thee, O heavenly Father, the first Person in the most adorable Trinity, the Fountain of the Godhead, infinite in Perfections, in Power, in Knowledge, in Goodness; Eternal, Immutable, and Omnipre-

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sent;

80 *A Paraphrase on the Creed*

sent ; my Love, my Hope, my Life,
my Joy, my God, my All. Glory to
thee, for first loving and creating us :
O help me to love again, and to think
nothing too dear for thee.

Maker of Heaven and Earth.

I believe that thou, O Father Al-
mighty, didst create Heaven and Earth,
the whole World, and all things in it,
visible and invisible, out of nothing, and
by thy Word only : All Glory be to
thee, O thou great Creator ; thou art
the sole Lord and Proprietor of all
things thou hast made ; all things ne-
cessarily depend on thee ; 'tis in thee
onely we live, and move, and have our
Being : All Love, all Laud be to
thee. Thou, O communicative Good-
ness, dost preserve, sustain, protect,
and bless whatsoever thou hast made,
suitably to the Natures thou hast gi-
ven them : All Love be to thee. Thou,
O mighty Wisdom, dost most sweetly
order, govern and dispose all things ;
even the very Sins of Men, to conspire
in

in thy Glory : O ! do thou conduct my whole Life, steer every Motion of my Soul, toward the great End of our Creation, to love and glorifie thee. Thy Love, O Bountiful Lord, was more illustrious in the Creation of Man than in all the rest of the visible World : Thou madest him in thy own Image, and after thy own Likeness ; thou designedst all Creatures for his use, and didst subject them to his Dominion ; the very Angels thou didst charge to keep him in all his Ways : All Love, all Glory be to thee.

I love and praise thee, O my God, for all the particular Vouchsafements of thy Love to me, for all thy Deliverances and Blessings, either to my Body or Soul, known or unknown. The longer I live, the more reason I have to love thee, because every Day supplies me with fresh Experiments, and new Motives of Love : Therefore, all Love, all Honour, be to thee.

82 *A Paraphrase on the Creed*

And in Jesus Christ.

I believe, O Merciful Jesu, that thou art Christ, the true Messias, the promised Seed which was to bruise the Serpent's Head, long expected by the Fathers, foretold by the Prophets, represented by Types, which were all fulfill'd in thee, O thou the Desire of all Nations: All Love, all Glory be to thee.

I believe, O thou Anointed of God, that as Kings, and Priests, and Prophets, were heretofore anointed with material Oil; so, by thy heavenly Unction, thou wast consecrated to be our Prophet, our Priest, and our King; in all those three Offices, to manifest thy Love to us: All Love therefore, all Praise be ascribed to thee.

O most benign Jesu! Who can ever hope to share in thy Salvation, who does not sincerely love, and conscientiously obey thee his Saviour? O Blessed Jesu! let me feel the kind force of that sweet Name, in which I, and
all

all Sinners, do read our Danger and our Deliverance, our Guilt and our Salvation : Glory be to God.

His only Son our Lord.

I believe that thou, O most adorable Jesus, art the Son of God by ineffable Generation ; the Brightness of thy Father's Glory, and the express Image of his Person : Thou art the great and true God, *Jehovah*, our Righteousness, God mighty to save ; thou didst make and dost sustain all things by thy Power ; and art to be honour'd by Angels and Men, as thy Father is honour'd : Since therefore thou art equal to thy Father, O Blessed Jesu, in Amiability and Love to us, and art equally to be loved by us ; since thou art the Lord, and the Author of the new Creation as well as of the old, but more peculiarly, Lord of us Sinners by Purchase ; O that I, and all that own thy Dominion, may for ever love, revere, and obey so powerful and gracious a Lord : All Love, all Glory be to thee.

Who

84 *A Paraphrase on the Creed*

Who was conceived by the Holy Ghost.

I believe, O most condescending Majesty, that when thou didst stoop so low as to assume our frail Nature, the Holy Ghost came on thy sacred Mother, and the Power of the Highest did over-shadow her, and then she did conceive, and lodge thee in her Womb, where thou, who fillest Heaven and Earth, wast about nine Months imprison'd for our sake: All Love therefore, and all Praise be to thee.

Born of the Virgin Mary.

I believe, O most adorable Humility, that thou wast, at last, born into the World; thou, that having only God for thy Father, and *Mary*, a pure Virgin for thy Mother, whom all Generations do call Blessed; both thy Conception, and Birth, were perfectly immaculate, that being without Sin thy self, thou mightest be a fit Sacrifice to atone for us Sinners, who, being born
of

of unclean Parents, were all by Nature unclean; and therefore, all Love, all Glory be to thee, O immaculate Lamb of God, who takest away the Sins of the World.

Suffered under Pontius Pilate.

I believe, O crucified Saviour, that though thy whole Life was made up of Sufferings, and that for me as well as for all other sinful Men, yet thy greatest Sufferings were under the Roman Governour *Pontius Pilate*: I am as unable to express the greatness of them, as I am the greatness of thy Love, which moved thee to suffer: All I can do, is to love and praise thee.

My Lord and my God, when my Meditations follow thee from the Garden to Mount *Calvary*, I grieve, and love all the way. I grieve and I love, when I see thee, O incarnate God, betray'd by the treacherous Kifs of *Judas*, denied by *Peter*, spit upon and buffeted, mock'd and scourg'd, and for my
fake,

86 *A Paraphrase on the Creed*

fake, made the extream Scorn, Contempt, and Sport of thy insolent and insulting Enemies. I love and adore, with all my Heart, O dearest Saviour, thy infinite Love and Benignity to Sinners; with all my Heart, I lament and detest the Hatred and Outrage of Sinners to thee, most merciful Jesu.

Was Crucified, Dead and Buried.

I grieve, and I love, O thou great Martyr of Love, when, for my sake, I see thy Virgin Body strip'd naked, thy Hands and thy Feet nailed to the Cross; when I see thee Crucified between two Thieves, and numbred with the Transgressors, having Gall to eat, and Vinegar to drink; when I behold thee in the height of thy Anguish, derided, reproached, and blasphemed; when I see thee, in thy dying Pangs, commending thy Spirit into the Hands of thy heavenly Father, and being quite spent with Sufferings, bowing thy Head, and giving up the Ghost: I cannot chuse but stand

stand amaz'd at thy transcendent Goodness, O Pierced, O Wounded Love!

I believe, O crucified Love, that thou wast really dead, and that there was a Separation of thy Body and Soul; that thy Side was mortally wounded, and pierced with a Spear on the Cross; and thy sacred Body was buried, to assure us of thy Death: All Love, all Glory be to thee.

By the Love of thy Cross, dear Jesu, I live; in that I will only glory; that, above all things, will I study; that, before all things, will I value: And, if my Love calls me to it, I will suffer on the Cross for thee, as thou hast done for me, Compassionate Jesu!

He descended into Hell.

I believe, O condescending Love, that thy Soul, in the state of Separation, did descend into Hell, to vanquish Death, and all the Spirits of Darkness in their own Dominions: And therefore I adore and love thee.

Glory

88 *A Paraphrase on the Creed*

Glory be to thee, O thou great Champion of Love, who didst singly encounter all our Ghostly Enemies, who didst thy self taste Death, that thou mightest take away the Sting of Death, who didst wrestle with Principalities, and Powers, and all the Force of Hell, that we might share in thy Victory; for which wonderful Salvation, I will always praise and love thee, my merciful Redeemer.

The third Day he rose again from the Dead.

I believe, O Almighty Love, that according to the Types and Prophecies which went before of thee, and according to thy own infallible Predictions, thou didst, by thy own Power, rise from the Dead the third Day: All Love, all Glory be to thee.

Glory be to thee, who didst lie so long in the Grave, to undergo the full Condition of the Dead, and to convince all the World of the Certainty of thy Death; and didst rise so soon, that thou mightest not see Corruption,

or

or retard our Joy : All Praise and Honour be to thee.

He ascended into Heaven.

I believe, O victorious Love, that thou, after thy Conquest over Death and Hell, didst ascend in Triumph to Heaven, that thou mightest prepare Mansions for us, and from thence, as Conqueror, bestow the Gifts of thy Conquest on us ; and above all, the Gift of the Holy Spirit ; that thou mightest enter into the Holy of Holies, as our Great High-Priest, to present to thy Father the sweet-smelling Sacrifice of his crucified Son, the sole Propitiation for Sinners : And therefore all Love, all Glory be to thee.

Glory be to thee, O Jesu, who didst leave the World, and ascend to Heaven in the middle of thy Age, to teach us, in the prime of our Years, to despise this World, when we are best able to enjoy it, and to reserve our full Vigour for Heaven, and for thy Love.

90 *A Paraphrase on the Creed*

O thou, whom my Soul loves, since thou hast left the World, what was there ever in it worthy of our Love ! O let all my Affections ascend after thee, and never return to the Earth more : For, whom have I in Heaven but thee ? And there is none upon Earth, that I desire, in comparison of thee.

And sitteth at the right Hand of God, the Father Almighty.

I believe, O triumphant Love, that thou now sittest in full and peaceable possession of Bliss, at the right Hand of God ; that thy humane Nature is exalted to the most honourable place in Heaven ; where thou sittest on thy Throne of Glory, adored by Angels, and interceding for Sinners : And therefore, all Love, all Glory be to thee.

Glory be to thee, O Love enthroned, thy Resurrection, Ascension and Session, are all signal Instances of thy Love, and Earnests of our future Felicity, the entire Purchase of thy Love :
All

All our hopes of Heaven, our Resurrection, Ascension and Glorification, depend on, and are derived from thine, and are all the Trophies of thy Love to us : And therefore, I will ever praise and love thee.

From thence he shall come to judge the Quick and the Dead.

I believe, O glorified Love, that from thy Throne at God's right Hand, where thou now sittest, thou wilt come again to judge the World, attended with thy holy Angels ; that I, and all Mankind, shall be summoned before thy awful Tribunal ; that all the Dead shall be waked out of their Graves, when the Angel shall blow the last Trump, and all that are quick and alive, shall then appear before thee : All Glory be to thee.

I know, Adorable Judge, that I, and all the World, shall give a strict account of all our Thoughts, and Words, and Actions ; that the Books will be then opened, and out of those dreadful

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ful Registers we shall be judged; that Satan and our own Consciences will be our Accusers. O let the last Trump be ever sounding in my Ears, that I may be always mindful of my great Accompts; that I may neither speak, nor do, nor think any thing that may wound my own Conscience, or provoke thy Anger, or make me tremble at thy awful Day, O merciful Saviour.

I believe in the Holy Ghost.

I believe, O holy Spirit, that thou art God eternal and omniscient, eternally proceeding from the Father and the Son, joint Author of our Salvation, essentially Holy, infinitely Amiable, the Author of all internal Holiness, and sanctifying Grace, and the Principle of all spiritual Life in us: All Love therefore, all Glory be to thee.

O thou Blessed Spirit, the Comforter, purifie my Soul, and infuse thy Love into it, and consecrate it to be thy Temple, and fix thy Throne immovable there, and set all my Affections

on

on fire, that my Heart may be a continual Sacrifice of Love offer'd up to thee, and the Flame may be ever aspiring toward thee, O Blessed Spirit of Love.

The Holy Catholick Church.

I acknowledge, O Blessed Mediator, thy Church to be Universal or Catholick, in respect of all Graces, of Time, and Place, and saving Faith; Holy, like thee, its Author, by the Original Design of its Institution; Holy by Baptismal Dedication; Holy in all its Administrations, which tend to produce Holiness; founded by thy Love to Sinners, united into one Body, of which thou art the Head, intimated by Baptism, nourish'd by the Eucharist, govern'd by Pastors commission'd by thee, and endowed with the Power of the Keys, professing the Doctrine taught by thee and delivered to the Saints, and devoted to thy Worship and Honour: O preserve me always a true Member of thy Catholick Church,

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Church, that I may inseparably adhere to thee, that I may always devoutly praise and love thee.

Glory be to thee, O Lord my God, for thy great and unspeakable Mercy, in making me a Member of thy Catholick Church; Glory be to thee, who hast caused me to be educated in, and profess my self a Member of the purer part of thy Church, establish'd in this Land. Whose Faith, and Government, and Worship, are Holy, Catholick and Apostolick, free from the Extreame of Irreverence and Superstition; which I firmly believe to be a sound part of the Church Universal, and which teaches me Charity to those who dissent from me: And therefore, all Laud, all Love be to thee.

O my God, give me Grace to continue stedfast in her Bosom, to improve all those Helps to true Piety, all those Means of Grace, all those Incentives of thy Love, thou hast mercifully indulged to me in her Communion, that I may with Primitive Affections and Fervour, praise and love thee,

thee, the amiable Object of my Worship.

The Communion of Saints.

I believe, O King of Saints, that all the Saints on Earth, by Profession, ought to communicate one with another in Evangelical Worship, and the same Holy Sacraments, in the same Divine and Apostolical Faith, in all Offices of corporeal and spiritual Charity, in reciprocal Delight in each others Salvation, and in tender Sympathy, as Members of one and the same Body. O my God, amidst the deplorable Divisions of thy Church, let me never widen its Breaches, but give me Grace to pray daily for the Peace of thy Church, and earnestly to seek it, and to excite all I can to praise and to love thee.

I believe, O gracious Redeemer, that thy Saints here below have Communion with thy Saints above; they praying for us in Heaven; we on Earth celebrating their Memorials, rejoicing

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cing at their Blifs, giving thee thanks for their labour of Love, and imitating their Examples : For which, all Love, all Glory be to thee.

I believe, most Holy Jesu, that thy Saints here on Earth have Communion with the Holy Angels above ; and I give thee thanks for their Protection, and emulate their incessant Praises, and ready Obedience : All Glory be to thee.

The Forgiveness of Sins.

I am persuaded, O thou Lover of Souls, that none can forgive Sins but thou alone ; and that, in thy Church, Forgiveness is always to be had ; and out of thy meer Mercy, O heavenly Father, and for the Merits and Passion of thy Crucified Son, thou dost accept our imperfect Repentance, and art pleased to forgive us, O miraculous Compassion and Condescension !

Glory be to thee, O most adorable Trinity, for thy infinite Love in our Forgiveness : Glory be to thee, O Father

ther forgiving, O Son propitiating, O Holy Ghost purifying. I, miserable Sinner, who sigh and pant, and languish for thy Forgiveness, and to be at Peace with thee, do praise, adore, and love that most sweet and liberal, that tender and amiable Mercy, that delights in forgiving Sinners.

The Resurrection of the Body.

I believe, O victorious Jesu, that by the Virtue of thy Resurrection, all the Dead shall rise, bad as well as good, with the same Bodies they had on Earth; that thou wilt recollect their scatter'd Dust into the same form again; that our Souls shall be reunited to our Bodies; that we shall be judg'd both in Body and Soul, for the Sins committed by both; that the Bodies of the Wicked shall be fitted for Torment, and the Bodies of the Saints changed in Quality, and made glorified Bodies, immortal and incorruptible, fitted for Heaven, and eternally to love and enjoy thee. All Love, all Glory be to
F thee,

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thee, Almighty Jesu, by whom Death
is swallowed up in Victory.

And the Life everlasting.

I believe, O great Judge of Heaven
and Earth, that after all the Quick
and Dead have appeared before thy
Judgment-Seat, then the most just and
unrepealable Sentence shall pass, and
be executed to all Eternity.

I believe, O Righteous Jesu, that the
Wicked shall be set on thy left Hand,
and be condemn'd to Hell, to be tor-
mented with everlasting and unconcei-
vable Anguish and Despair, by the De-
vil and his Angels, and their own Con-
science, both in Soul and Body, in the
Lake of Fire and Brimstone, from
which there never can be any Re-
demption: O just Reward of those
that forsake and reject thee.

O Merciful Jesu, how desirous art
thou that we should be happy in lo-
ving thee, when thou hast created Hell
on purpose to deter us from hating
thee, and Heaven to compel us to love
thee:

thee : And therefore, all Love, all Glory be to thee.

I believe, O my Lord and my God, that the Righteous shall be Rewarded with Joys unspeakable and full of Glory, with the beatifick Vision of thy self in Heaven ; with a Happiness of Body and Soul, which shall be in all respects most Perfect, Eternal and Unchangeable ; that they shall never sorrow nor sin more, which is all the free Gift of thy infinite Love, O heavenly Father, and the Purchase of thy Blood, O God Incarnate, for which I will ever, to the utmost of my Power, adore and love thee.

Amen.

O thou great Author, and finisher of our Faith, do thou daily increase my Faith, and heighten my Love: O grant, that in holy Ardours of love to Love Crucified, my Love may at last ascend to the Region of Love, that I may have nothing to do to all Eternity, but to praise and love thee. *Amen.*
O infinite Love. *Amen. Amen.*

A PARAPHRASE on the Lord's Prayer.

Our Father which art in Heaven.

GLory be to thee, O Blessed Jesu, who hast taught us to whom to direct our Prayers, even to God only, since he alone is Omniscient to know, and All-sufficient to succour us in our Necessities.

Glory be to thee, Dear Jesu, who hast qualified us, through thy Mediation, to call God Father, and have access to his Throne. All Praise be to thee, who, in teaching me to call God *Our Father*, hast taught me not to confine my Charity to my self, but to pray also with the Affections of a Brother, and to enlarge it to all Mankind, who are Children by Creation, to all Christians who are Children by Adoption, of the same heavenly Father; O give me that Brotherly Kindness to them all, that I may earnestly pray, that they may all share with me in thy Fatherly Love. Oh!

Oh! the infinite Distance between God and us, between Earth and Heaven, where thou dwellest, O King of Kings; with what Awe and Humility does it become a frail Creature, a miserable Sinner, to prostrate himself in Supplication before his Creator, and his Judge? Grant, Lord, that I may always beg thy Blessings in their due order; that I may pray for Blessings Spiritual, with holy Violence and resolute Importunity; and for Temporal, with Indifference and Resignation to thy Will. All Glory be to thee.

Hallowed be thy Name.

O Lord God, may thy glorious Name have a Love and Honour separate and incommunicable. May thy infinite Goodness and Greatness be for ever, by all Men, and all Angels, confessed, admired, adored, and magnified, both in private and publick, in our Hearts, our Mouths, and our Lives.

All Creatures share in thy Goodness, O God; let all Creatures help us to glorify thy Name. F 3 O

102 *A Paraph. on the Ld's Prayer*

O, may, every thing that hath
Breath, praise the Lord.

Thy Kingdom come.

O thou High and Lofty One, who
inhabiteſt Eternity, may thy Kingdom
of Grace, the Church Militant, the
Catholick Seminary of Divine Love,
come to its utmoſt Evangelical Perfe-
ction in this Life ; O may thy Goſpel,
Lord, be daily propagated, unbelie-
ving Nations converted, and the Num-
ber of thy Saints augmented : Grant,
O Lord God, that thy true Religion
fix'd and eſtabliſh'd by thee, in thy ſpi-
ritual Kingdom, may be loved, ho-
noured and obey'd ; and that thy faith-
ful Subjects may be protected againſt
all the Malice of wicked Men, or the
Powers of Darkneſs.

O my God, let it be thy good Plea-
ſure to put a period to Sin and Miſe-
ry, to Infirmary and Death ; to com-
pleat the Number of thy Elect, and
to haſten thy Kingdom of Glory ; that
I, and all that wait for thy Salvation,
may

may, in the Church Triumphant, eternally love and praise thee.

Thy Will be done in Earth, as it is in Heaven.

O my God, thy Will, and thy Commands, are most holy, just, and good, and condescending to our Weakness, and by no means grievous; O give me Grace conscientiously to observe them. Thy blessed Angels, O Lord, always behold thy Face in Heaven; they have the beatifick Vision of thy incomparable Amiability; they cannot but unalterably chuse thee; they must needs, to their utmost Capacity, praise and love thee: They cannot possibly offend thee; they ever perfectly obey thee, and are always on the Wing at thy command. Lord, give me Grace, in imitation of the blessed Spirits above, to set thee always before me. O fix my serious Contemplation on thee. Ravish my Soul with a lively sense of thy infinite Amiability. O vouchsafe me one short glimpse

104 *A Paraph. on the Ld's Prayer*

of thy Goodness. O ! may I once taste and see how gracious thou art, that all things besides thee may be tasteless to me, that my Desires may be always flying up toward thee, that I may render thee Love, and Praise, and Obedience, pure and chearful, constant and zealous, universal and uniform, like that the holy Angels render thee in Heaven.

Give us this Day our daily Bread.

Glory be to thee, O heavenly Benefactor, who openest thy Hand, and fillest all things living with Plenteousness. O let it be thy good Pleasure, to give me, and all that wait on thy beneficent Love, our Food indue season, even all the Necessaries of Life ; we beg not of thee for the gratification of Luxury, but such a competency as thy Divine Wisdom sees fittest for us. And teach us to live without covetous Anxiety for to morrow, depending on thy Fatherly Goodness ; to be content and thankful for the present Portion
thy

thy Love has indulged us ; and give thy Blessing to what we enjoy by honest Labour, or a lawful Title. Above all, O Merciful Lord, give us the Bread of Life, the Bread that came down from Heaven, the Body and Blood of thy Beloved Son, to feed our Souls to Life eternal. Blessed Jesu ! O that it might be my Meat, as it was thine, to do the Will of our Heavenly Father.

And forgive us our Trespases, as we forgive them that Trespas against us.

For thy own infinite Mercy's sake, and for the Merits of the Son of thy Love, forgive me, and all penitent Sinners, our Sins, known or unknown, of omission or commission, which are the vast Debts we owe to thy vindictive Justice. Forgive us, O Lord, as we forgive all our greatest Enemies their Trespases against us, which are infinitely inconsiderable in comparison of our Trespases against thee. Glory be to thee, who, to teach us Charity, hast made our Forgiveness of others

106 *A Paraph. on the Ld's Prayer*

the Condition of obtainig thine. O easy, O gracious Condition of Pardon! who would not forgive his Brother a few Pence in this Life, to have ten thousand Talents forgiven him in the next?

O Let my love, Lord, learn from thine; not only to forgive my Enemies, but to be Zealous also to do them good.

And lead us not into Temptation.

O gracious God, thou knowest how our ghostly Enemies, the World, the Flesh, and the Devil are every Moment solliciting, enticing, and tempting us to Evil: thou seest how infirm I am, and how ready my own deceitful Heart is, to surrender it self to the Tempter; and I know, that Satan cannot tempt me, without thy Permission; O suffer me not, if it be thy good Pleasure, to fall into violent, or lasting Temptations, that may endanger my Perseverance. But, O my God, if thou, for tryal of my Love, lead me into great Temptation, and
let

let me continue under it; thy Will, Lord, be done, not mine: O let thy paternal Tenderness, limit and controul the Tempter; and let thy all-sufficient Grace restrain my Consent, and keep me always on my Guard, Watching and Praying; and let me at last, be more than Conquerour.

But deliver us from Evil.

O Father of Mercy, deliver me, for thy Goodness sake, from the Evil of Sin, and the Evil of Punishment, and from all Suggestions to Evil; for all that is Evil is most hateful to thee, who art infinite Goodness, and is most destructive of thy Love: And therefore from all Evil, O Almighty Lord, defend me.

*For thine is the Kingdom, and the Power,
and the Glory, for ever and ever.*

I adore and love thee, O Jesu, who by concluding this Prayer in this manner, hast taught us, that the right end
of

of our Prayers should be the Glory of God, that we should be ever careful to mix Praise with our Prayers, and to be as Zealous to give Thanks for what we receive, as to pray for what we want.

To thee, O Lord, do we Pray; on thee only we Rely and Depend for Acceptance; to thee only we offer up our Praises; for thine is the Kingdom, and Sovereign Right to dispose of all things; thine is the Power Almighty, to relieve and bless us; thine is the Glory; all the Communications of thy Goodness, as they flow from thee, return to thee again, in Sacrifices of Love, of Praises, and Adoration.

Amen.

For the Sake, O Heavenly Father, of thy Beloved, in whom all thy Promises are, *Amen*; and who is himself, the *Amen*; The faithful and true Witness of thy Love to us; Here me, and pardon my Wandrings and Coldness,
and

and help me to sum up, and enforce
my whole Prayer, all my own Wants,
and all the Wants of those I pray for,
in a hearty, and fervent, and compre-
hensive *Amen.*

Private

Private DEVOTIONS

B Y

Dr. S C O T T.

*For the Morning.**A Prayer for Reformation of Life.*

O Most Glorious, and Eternal God, thou art the Fountain of Beings, the Father of Angels and Men, the Righteous and Almighty Governour of Heaven and Earth; from thy Throne thou beholdest all the Children of Men, and their most secret Actions are open and naked to thy All-seeing Eye; and such is the Purity of thy Nature, that thou lovest Righteousness; and hatest Iniquity, where-soever thou beholdest it; with what
Face

Face can I, a most miserable polluted Wretch, appear in thy Presence; who, by the past Course of my Wickedness and Rebellion against thee, have not only render'd my self guilty and justly Obnoxious to thy eternal Displeasure; but have also contracted such obstinate Dispositions and Inclinations to sin on, as without thy Grace and Assistance, I shall never be able to Conquer! O Desperate, Vile, and ungrateful Wretch that I have been! I have renounced the God of my Being, and the Fountain of my Mercies; I have despised thy Goodness, trampled upon thy Authority, mock'd and abus'd thy Patience and long Suffering; and in particular, I must confess, to my own Shame and Confusion I have been wofully guilty of * and now by these my manifold Abominations, I have utterly undone my Self, unless thou take pity on me. I confess, I have forfeited my Soul into thy Hands, and if thou so pleasest, thou mayst justly cast me away from thy Presence, and make
me

** Here enumerate thy particular Sins.*

me a dire Example of thy Vengeance for ever. But I know, O Lord, that thou desirest not the Death of a Sinner, but rather, that he should repent, and live ; and upon the propitiation of thine own Son's Blood, thou hast declared thy self willing to receive returning Prodigals, and to be heartily reconciled to them, notwithstanding, all their past Provocations. O that I could return ; that I could but shake off those corrupt Inclinations, which detain my wretched Soul in Captivity : I am willing to contribute towards it, whatsoever I am able ; but alas, without thee, all that I can do will be ineffectual. Wherefore, for thy tender Mercies Sake, for thy dear Son's, and my Saviour's Sake, have pity upon a miserable Wretch, that without thy helping Hand, is lost for ever. And since thou hast given me thy Gospel, as an outward means to save and recover me, O do thou enable me, by thy blessed Spirit, heartily to believe, and thoroughly to consider it : For which end, I beseech thee to remove all sinful

ful Prejudices from my Mind, that so I may impartially weigh those Evidences thou hast given me of the Truth of it; and do thou suggest them to my Mind with such a clear and convincing Light, as that they may at last conquer my Infidelity, and beget in me a firm and lively Faith. And forasmuch as my Mind is vain and roving, and utterly averse to all serious Considerations, O do thou, who art the Father of Spirits, and canst turn the Hearts of Men which way thou plearest, inspire good Thoughts into me, and imprint them upon me with such a Power and Efficacy, as that my wandering Mind may be reduced by them to a thorough Consideration, and my stubborn Will to a firm Resolution of Amendment. Particularly I beseech thee to give me a right Understanding of the urgent need I have of a Saviour, and of all those things which he hath done and suffered, and is still doing at thy right Hand, in order to the cleansing my guilty and polluted Nature, and restoring me to thy Grace and
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Favour ; that so hereby I may be fully convinced, how odious my Sins are in thy sight, how base and vile they have render'd me, and at what a mighty distance they have set me from thee; and that, being convinc'd of this, I may put on a holy Shame and Confusion, and abhor my self in Dust and Ashes before thee. Thou knowest, O Lord, it is not in my power to soften this hard and unrelenting Heart, and affect it with that godly Sorrow which is requisite to work a true Repentance. O, do thou smite it with such a sharp and piercing sense of my Sins, as may cause the Floods of unfeigned Grief and Contrition to gush forth from it. Cause me to bleed for my Sins now, that I may not bleed for them for ever ; and that having felt the Smart and Anguish of them, I may utterly detest and abhor them, and never be reconciled to them more. Thus do thou assist me, O good God, in the Exercise of all these Duties, till thou hast thoroughly conquer'd my Will by them, and prepared it for a firm Resolution to forsake all Ungodliness

godliness and worldly Lusts, and to live soberly, righteously, and godly, in this present World. And now that I am going into the World among those very Temptations that have hitherto so miserably captivated and enslaved me, O let thy blessed Spirit be present with me, to keep my drowsie Conscience awake, and arm me against them with his holy Inspirations, that so those good Thoughts and Desires which thou hast at present excited in me, may stick fast upon my Soul in the midst of my worldly Occasions, and never cease importuning my Conscience, Will, and Affections, till they have produced in me the happy Effects of a serious and hearty Repentance. All which I most earnestly beseech of thee, even for pity sake, to a poor perishing Soul, and for Jesus Christ his sake; in whose Name and Words I farther Pray, *Our Father, &c.*

An Evening Prayer for the Divine Assistance, in continuing our Resolutions of Amendment.

O Father of Mercies, and God of all Grace and Consolation, who art a ready Help in time of Need, look down upon me, I beseech thee, a miserable and forlorn Wretch, that have wilfully sold my self Captive to the Devil, and am now struggling to get loose from this my wretched Bondage, into the glorious Liberty of the Sons of God. I know, O Lord, that I am striving for my immortal Life, and accordingly as I succeed, I expect to be happy or miserable for ever. I have seriously considered the Reasons on both sides, and am fully satisfied in my Mind, that there is infinitely more Force in thy Promises and Threats, than in all the Difficulties of my Duty, and the Pleasures of my Sin. But after all this, I find a Law in my Members warring against the Law in my Mind, a perverse Will, that rejects the Counsels of
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my Reason, that makes obstinate Reservations of some beloved Sins, and Exceptions to some particular Duties, in despite of all the Persuasion of my Reason and Religion. So that, after all my Endeavour, I am still detain'd in Captivity to the Law of Sin that is in my Members, and am not able to incline my self to an intire Resolution of Amendment. O wretched Man that I am, who shall deliver me from this Body of Sin and Death! I know, O Lord, though I am weak and impotent, and of my self unable to shake off the Chains and Fetters of my Lusts, yet thy Grace is abundantly sufficient to rescue and deliver me from them; and thou hast promis'd to assist with it my honest Endeavours, and crown them with a blessed Success. Wherefore, for thy Truth and Mercy's sake, suffer not thy poor Creature, who, with pitiful and bemoaning Looks, cries out for Help to thee, to spend himself in weary and fruitless Strugglings against this violent Torrent of my sinful Nature, which without thy Aid, will

will quickly overcome my poor Endeavours, and drive me down into eternal Perdition. My sole Dependance is upon thee, my Hope of Success is wholly in thee ; help, Lord help, or else I perish ; stretch forth thy powerful Arm to my sinking Soul, and let not this Deep swallow me up ; but do thou so quicken my faint Endeavours, so strengthen my weak and doubting Faith, so enliven my cold and languid Considerations, so clear up my Convictions of my need of a Saviour, and of the danger and odiousness of my Sins, and thereby so increase my Penitential Sorrows and Remorses, as that by all Means together, my obstinate Will may at last be conquered, and effectually persuaded to part with every Sin, be it never so dear to me, and to comply with every Duty, be it never so cross to my vile Inclination. Then shall I freely resign up my self unto thee, and with a firm resolution devote all my Powers to thy Service. And that I may do so, and by so doing, be reconciled to thee, O my offended God, be-

before I go hence, and be no more seen, receive me, I beseech thee, into thy Protection this Night, that I may yet see the Light of another Day, and have a longer space to finish my Repentance. All which I humbly implore, even for Jesus Christ his sake; in whose Name and Words I farther Pray, *Our Father, &c.*

A Morning Prayer, to be used, when the Time will not admit of a longer.

O God, who art my Hope and Strength, upon whose Aid and Assistance I depend, look down, I beseech thee, upon a poor helpless Creature, who am going forth into a busie World, that is full of Snares and Temptations. Blessed be thy Name, my Heart continues still resolved upon a thorough Course of Amendment; and therefore, here, in thy dreadful Presence, I do most solemnly promise and engage my self, that whatsoever Temptations I meet with this Day, I will
not

not willfully commit any Sin, no, not the Sin I am most inclined to; nor omit any Duty, how contrary soever it may be to my Nature; and, that I will faithfully endeavour to keep such a constant Guard upon my self, as that I may not be surpriz'd and overtaken, through my own Inadvertence and Unwariness. But this, O Lord, I promise, not out of any confidence in my own Strength, but in dependance upon thee, and in hope, that, out of thy tender pity to a poor impotent Wretch, thou wilt not be wanting to me in any necessary Assistance; but that either thou wilt remove from me all great and importunate Temptations, or enable me, by thy Grace, to repel and vanquish them; and this I do most earnestly beseech, in the Name and Mediation of Jesus Christ; with whose Prayer I conclude this my Morning Sacrifice, *Our Father, &c.*

The

The Evening Prayer.

Blessed be thy Name, O most gracious and merciful Father, for those great and numberless Favours which from time to time thou hast heaped upon me, who am less than the least of all thy Mercies; particularly, for the signal Mercies of this Day, for that thou hast not shut thine Ears against my Prayers, nor withdrawn thy self from me; but hast accompanied me with thy Grace, thro' all those Snares and Temptations to which I have been exposed. Praised by thy Name, that thou hast not suffered me to be tempted above what I was able, that thou hast so powerfully assisted me against those Temptations I have been engaged with, and, by putting so many good Thoughts into my Mind, hast strengthened my Resolution, and render'd it so Successful and Victorious. 'Tis to thy Grace that I owe all the Good I have done, and 'tis by thy Aid that I have escaped

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all the Evils I have been tempted to ; wherefore, not unto me, O Lord, not unto my Strength or Endeavours, but unto thy Name be all the Glory and Praise of this Day's Deliverance and Preservation. O never let the remembrance of this thy Goodness towards me, depart from my Mind ; but let it kindle in me such a grateful Sense, as may more and more incite me to love and obey thee, and depend upon thee for the future. And as thou hast been pleased to conduct me safely, by thy Grace, through all the Dangers and Temptations of the Day, so do thou take me into thy Care and Protection this Night ; and, grant that I may awake in the Morning, with a Heart so inflam'd with the remembrance of thy Goodness, and so encouraged with this Day's Success, and so endear'd to the Practice of Virtue by the growing Delights and Pleasures of it, as that I may persist in my Religious Course with greater Courage and Alacrity : And this I humbly beg for Jesus Christ's sake, in whose
Name

Name and Words I farther pray,
Our Father, &c.

A Prayer, contemplating the Divine Perfections, God's Love to Mankind, and the Happiness of the Saints in Heaven.

O Thou most excellent Being, thou infinitely Amiable and Adorable Majesty, thou Pattern of Beauty and Standard of Goodness, who art glorious beyond all Praise, and dost outreach all Wonder, and comprehend all Perfection; blessed be thy Name, thou hast touched my Soul with a lively Sense of thy Glory; I feel it shining through me; and, like an active Flame, insinuating into my Heart; it fires my Love, cherishes my Hope, wings my Devotion, and diffuses a vital Warmth over all my Faculties; it raises me up into a heavenly State, and fills me with Joy unspeakable, and full of Glory; it captivates every Thought in Obedience to thy Will, and brings every Power of my Soul into subjection

to thee. Blessed be thy Name, thou hast conquer'd me by thy Love, and I resign my self to thee with a chearful Heart. I am entirely thine, I am thy Servant, and in this Title I glory more than in all the Honours of the World. But though I am highly advanced and exalted by serving thee, yet thou art so infinitely happy in the boundless Perfections of thy own Nature, that thou canst reap no other Advantage from it, but only the Pleasure of seeing thy poor Creature blessed and made happy by it. What then shall I render unto thee, O thou Joy of my Life, thou Treasure of my Love, thou supream Felicity of my Nature? Alas! I have nothing but my self to give thee, nothing but this poor Heart, that burns with Love to thee, that pants and breaths after thee, and desires, above all things in the World, to be eternally united to thee in perfect Love. If I had Ten thousand Hearts to love thee, Ten thousand Tongues to praise thee, I would devote them all to thee, as freely and chearfully as I do
my

my self. For, whom have I in Heaven, but thee? and there is none upon Earth that I desire, besides thee. O God, thou art my God, and my Portion for ever: In thee I am blest'd, and in the Light of thy Countenance I rejoice more than in all the Joys and Pleasures of the World. I am ravished with thy Beauty, I admire thy Love, and from the Bottom of my Soul adore thy Wisdom and Goodness. My Heart is ready, O Lord, my Heart is ready, I will sing and give praise. Awake up my Glory, awake all the Powers of my Soul, I my self will awake and celebrate thy Praises. Praised be the God of Glory, praised be the God of Love, praised be the Father of Mercies, praised be the best Friend of Souls; for thy Goodness reaches to the Heavens, thy Glory shines throughout the Creation, and thy Mercy is spread over all thy Works. Who can comprehend thine infinite Beauties! Who can rehearse thy Noble Acts! Who can shew forth all thy Praise! I do confess, my Thoughts are infinitely too

short, my Affections too narrow, my Expressions too scanty, to comprehend and sufficiently admire and celebrate thy Glory. But, O my God, thou knowest that I love thee, and, blessed be thy Name, I feel infinite reason so to do. O that I could love thee more, that I could love thee but as much as Angels and glorified Spirits do, who yet cannot love as much as thou deserveest, because thou deserveest to be beloved infinitely. But my Soul thirsts for thee, and longs after thee. O when shall I be admitted into thy Blessed Presence, there to see, and admire, and love, and adore thee for ever? When shall I shake off this Clog of sinful Mortality, that sinks and depresses me; and flee to those happy Regions of perfect Love, where I shall continually feed upon thee with inexpressible Delight, and be filled with a strong and everlasting sense of thy Goodness? O thou that art the beginner and finisher of every good Work, be pleased to assist my holy Endeavours, to withdraw my Mind more and more from these
sen-

sensible Things, that it may have a clearer sight of its heavenly Country, from whence it came, and whither it desires to return ; that so, having my Eye always fix'd on that blessed Re-compence of Reward, I may live above this World ; and, in despite of all its Terrors and Allurements, persevere to the end in a steady and even course of Obedience. And now, O Lord, since thou hast been graciously pleased to inspire my Mind with these delightful Thoughts of thee, and to enlarge my Heart with such sweet Transports of Love to thee ; grant, I beseech thee, that they may not only please, but better me ; that they may lift me up above all the Temptations of this World, and revive my Strength, and quicken my Endeavours, and compose my distrustful Heart into a steadfast dependance upon thee, that so I may be fruitful in all good Works, and my Heart may be established unblameable in Holiness before thee, unto the coming of our Lord Jesus. *Amen. Amen.*

*A Prayer, craving the Divine Assistance
for Growth in Grace.*

O God, who art the most excellent Nature, the Perfection of all Beauty, and the Fountain of all Graces, who dost infallibly understand what is best to be chosen, and invariably chuse by the best and purest Reason; look down, I beseech thee, upon thy poor defective Creature, who am ashamed of my self to see how unlike thee I am; how I am laden with Imperfections, and how, after all my religious Endeavours, my Nature is still vitiated with unreasonable Lusts and Affections; how much Vanity and Impertinence there yet remains in my Mind, how much Perverseness in my Will, how much spiritual and carnal Iniquity in my Affections and Appetites. Lord, I have been long contending with this corrupt Nature, and yet upon all occasions, I find my self
too

too too prone to be*: Woe
is me, even my fairest Graces have their Spots and Blemishes, my purest Dispositions their sinful Intermixtures, and my best Works their Flaws and Imperfections. O my God, have pity on me, who here lie sighing at thy Feet, under-a miserable diseased Nature; and as thou hast begun the blessed Cure in me, so, for Christ his sake, I beseech thee, to complete it; that, being entirely recovered, and raised up to a Newness of Life, I may, in the perfect Health and Vigour of my Soul, serve and glorifie thee for ever. For which End, I beseech thee, confirm me more and more in the Belief of those immortal Pleasures beyond the Grave, which thou hast treasured up for those that love and obey thee; that by the Strength of a lively Faith, and vigorous Hope, my Soul may be raised above this World, and learn to despise and trample upon all its gilded Vanities, whensoever they present themselves, either to allure or to ter-

** Here name
those Sins you
are most apt
to be guilty of.*

rise me from pursuing the heavenly Enjoyments. Excite in me such a vehement Thirst after those Rivers of Pleasure above, as may every Day render me more cool and indifferent towards earthly Things, more contented and satisfied under all the Events and Issues of thy Providence, and more active and vigorous in my heavenly Calling. And I beseech thee to inspire me with such clear and lively Apprehensions of thy essential Beauties and Perfections, and of thy bountiful Love and boundless Benevolence to all thy Creatures, as may every Day more and more raise and improve my Love to thee; that this being the great Spring and Principle of all my Actions, may continually excite me to a cheerful Obedience to thy Will, and a vigorous Imitation of thy Perfections. O cause me to love thee for thy self, and Religion for thee, and the Instruments of Religion, in order to thy Glory and my own Happiness; that so, founding my Content upon thee, and the blessed Interests of a virtuous Life, I
may

may grow in Grace, and be rich in good Works, and go on with a satisfied and triumphant Spirit, from Imperfection to Strength, from Acts to Habits, and from Habits to confirmation in Grace ; and may be still more and more confirm'd in all the heavenly Graces, till they are finally consummated into everlasting Glory ; and when, by thy Grace and Assistance, I have perfectly conquered the corrupt Nature within, and the Temptations without me, and am arrived into the state of everlasting Triumph, I will lay all my Victories at thy Feet, and with Palms in my Hand, and Hallelujahs on my Lips, celebrate thy Praises to Eternity. Hear me, O my God, in this, and whatever else thou knowest to be needful for me, even for Jesus Christ his sake ; in whose Name and Words I farther Pray, *Our Father, &c.*

A Prayer to be said under any Indisposition, whether of Mind, or Body, &c. which may obstruct our Devotion.

O Blessed God, who art a most pure and active Spirit, who dost always move with an uncontrollable Freedom, and art never hindred or wearied in thy Operations; have pity upon me, I beseech thee, thy poor infirm Creature, who am cumbred with this Body of Death, and so depress'd by its manifest Frailties, that I cannot lift up my Heart unto thee. Thou knowest, O Lord, my Spirit is willing, though my Flesh is weak; my labouring Soul aspires towards thee, it stretches forth the Wings of its Desires towards thee, and would fain mount up above all earthly Things, and unite it self with thee in eternal Love; but alas! its Fervours are damp'd, and its Endeavours tired by this clog of Flesh that hangs upon it, and perpetually sinks and weighs it down again. O my God, draw near unto me, and
touch

touch my Mind with such a powerful sense of thee, as in despite of those my bodily Indispositions, may attract, and draw up my Soul unto thee. And if it be thy Blessed Will, release me from these fleshly Incumbrances, and fit my Body to my Mind, that I may serve thee, as I desire to do, with a fervent and chearful Spirit. But, if it shall seem good in thine Eyes to leave me struggling under these bodily Oppressions, Lord, give me Patience and Submission to thy heavenly Will; that so, when I cannot approach thee with that pleasure and satisfaction I desire, I may be heartily content to serve thee upon any terms, and that what I want of Vigour and Chearfulness in my Religion, I may make up in Truth and Reality. And, O let the sense of these my present Indispositions cause me more vehemently to long after that free and blessed State, wherein, with fix'd and steady Thoughts, with flagrant Love, and an entire Devotion of Soul, I shall for ever worship, praise, and glorifie thy Name. *Amen.*

Occa-

Occasional Devotions

B Y

Dr. H O R N E C K.

*A Prayer to be used in Lent, or any other
time of publick or private Fasting.*

O Holy and most merciful Saviour,
who hast given us the best Re-
ligion, the wholsomest Rules of Li-
ving, the most equitable Precepts that
were ever delivered to the Children of
Men ; while we admire thy Mercy,
we cannot but bewail our own Mife-
ry ; while we wonder at thy Good-
ness and Tendernefs to our Souls, we
cannot but deplore our Backwardnefs
to the stricter Rules of Christianity !
How loth are we to curb our Bodies !
How unwilling to bring our Flesh in
subje-

subjection ! How apt are we to flatter our selves, that Heaven will come cheaper than at the price of Mortification ! O when will these vain Imaginations leave us ! When shall we get the Temper of thy dearest Servants ! How slavishly do we serve thee ! How apt are we to make Bargains with thee, and to limit our Obedience ! We want that Free and Princely Spirit, that fervent Love, which may think nothing too good for Heaven. Lord, shew us the Vanity of our over-tenderness to these corrupt Bodies ; we are sensible, that when we feed them high, they teach our Souls to rebel against thee ! O let us not be afraid of the Arguments they give us to spare our selves. These are but Pretences ; their design is to preserve their own Ease and Quiet in Sin, and Vanity. Let us see through all these Cobwebs, and persuade our selves to keep under our Bodies, lest we become Cast-aways : Let our Fasts have those good Effects upon us, which they have had upon thy Saints of Old. Let
our

our Lusts die, our Corruptions decay, our Vanities become odious to us. Let Holiness become sweet, the Light of thy Countenance pleasant, and the Influences of thy Grace ravishing to our Souls. Let our Abstinence from Food work in us Abstinence from Evil. Let it prove a Means to make our Prayers fervent, our Devotions quick, our Minds clear, our Affections lively ; that we may at last enjoy the Festivals of Angels, and eat and drink with our blessed Master at his Table, in his Kingdom ; then shall we fast from Sin for ever ; then shall we fast from all evil Temptations. Then shall we hunger no more after the Meat that perishes : Then shall we thirst no more after the muddy Streams of sensual Satisfaction. Then shall our Hunger be refined into Fruition, our Thirst exalted into Enjoyment, and our Hearts be ravished with the Glories of the Almighty : Then shall we need no Provision for these polluted Bodies ; then our Flesh will long no more after forbidden Fruit, but we shall

shall feed on thy boundless Love for ever ; that will be our Meat and Drink, and far beyond all the Trees of the Terrestrial Paradise ; that will nourish us more than Milk and Honey, and give us a more chearful Countenance than the Blood of the Grape ; then shall we need to be no more solicitous about what we shall eat or drink, or where-withal we shall be cloathed ; Righteousness will be our Garments then, and Holiness, everlasting Holiness, our Robes of Glory. *Amen, Amen.*

A Prayer for Liveliness and Briskness of Spirit in our Devotions, against Drowsiness, or any other Impediments we are guilty of, that may obstruct it.

O God, Incomprehensible and Glorious, whose Providence continually watches over us for good : O Shepherd of *Israel*, who neither Slumberest nor sleepest, and whose Eyes are always open for our Advantage ; What hard Thoughts have we had of thy Service ! How unweildy have we been

been under thy stricter Precepts! How afraid have we been to hurt our selves! What Pains have we taken for the World, and how irksome have thy Precepts been to our Souls! O let it suffice, that we have so long followed our own perverse Wills; and for the future, let even thy severest Laws be our Delight and Comfort. Thou hast given us thine only Son to die for our Sins; and can we, after this Mercy, think much of denying our selves for thy Service? O teach us to use Moderation in all things, and even to deny our selves our most darling Sins, or Impediments, that may any ways hinder our Devotion to thee. We know, O Lord, that without the Assistance of thy holy Spirit, our Nature is slothful, and our Temper utterly averse to any Mortification. Give us, we beseech thee, most holy Father, Spirits Lively and Active, in our Addresses to thee; that *we may come before thy Presence with a Song, and heartily rejoice in the Strength of thy Salvation.* To thee we come therefore with humble Desires, with fervent Affections

Affections, and with earnest Intreaties, that thou wouldest conquer the Flesh in us, and subdue our Worldly Affections. And since we can, and are always ready to indulge our selves in our Earthly Appetites; O let it never be said, that we should appear Slothful, or Negligent to thee our God; let all our Actions shew that thou art dearer to us, than all the World; and that we love thee better than our most near Relations, or Benefactors: When all we have is thine, how shall we not part with something that is dear to us, for thy Sake! O let us not lose our Lives while we seek to save them, but be confident, that if we lose our Lives for thy Sake, we shall find them. Thou art the Resurrection and the Life, if we sincerely believe in thee, though we were Dead, yet shall we Live. So let us Live, that we may praise thy Name; and whether we Live or Die, grant, O Heavenly Father, that it may be to thy Glory. Give us a sight of those blessed Seraphs, who sing eternal Hallelujahs

jahs to thy glorious Majesty ; that is, the happy Society we would fain be in. O happy Day ! O blessed Time ! when we shall watch in thy House for ever, where we shall be continually delighted with thee, O Adorable Spirit. O dearest Lord, have Mercy upon us, and bring us into the Regions of eternal Felicity, through Jesus Christ. *Amen.*

A Morning Prayer for a Family.

MOST Glorious, and Everliving Lord God, look down we beseech thee, with the Eyes of Pity and Compassion, upon us miserable Sinners, now prostrate before thee ; and grant a favourable Ear to our unworthy Petitions ; thy Mercies already bestowed on us, are infinitely beyond our Deserts ; we praise thee, O God, we acknowledge thee to be the Lord ; thou art a Tender and Compassionate Father to all the Sons and Daughters of Men ; thou hast protected us from our Birth hitherto, and delivered us from

from innumerable Dangers ; thou hast been our Refuge, our hiding Place, and Fortrefs in all Afflictions. We return thee, O Lord, most hearty Thanks, in that thou hast been pleased to add one Day more to our Lives, and vouchsafe us the Light of the Morning ; thou knowest our Frame, and remembrest that we are but Dust, and how unable we are to keep our selves, and therefore hast taken Care of us, and unto this Moment thy Favours and Loving Kindnesses rest upon our Souls and Bodies. What Sacrifices of Thanksgiving are we Bound to offer unto thee, for thine abundant Mercies ; for the Assistance of thy Holy Spirit, for thy Word and Ordinances, and for all the Encouragements we have to lay hold on Eternal Life ! O make us sensible of thy Goodness ! let us see how Sweet, and how Gracious thou art ; and let this Sight work in us, a perpetual Hatred of Sin, and a Fervent Love to the ways of Holiness. Discover to us the Errors of our Ways, establish us with thy Grace, and uphold us with thy
free

free Spirit ; enable us to do thy Will ; encourage us to cleanse our selves from all filthiness of Flesh and Spirit ; and whatever things are Praise worthy, let us not only think of, but practise them ; give us earnest Desires to imitate the best of Mankind ; let us delight greatly in thy Commandments. Lord ! open the Eyes of our Understandings, that we may look more earnestly upon the Spiritual Riches thou hast laid up for us, and be enamoured therewith ; despise the Vanities of the World, and set our Affections on things above, that we may at last obtain the end of our Faith, and sit down with the Lamb in everlasting Glory. Be with us the remaining part of this Day ; make us watchful over our Senses ; set a Watch, O Lord, before our Mouths, and keep thou the Door of our Lips ; bless all our Lawful Concerns and Endeavours ; prosper whatever thou see'st expedient for us. Give us Courage, Wisdom, Discretion, and Resolution in our Behaviour towards God and Men ; keep our Thoughts
fix'd

fix'd upon a better Life, that whenever thou shalt call us, we may be prepared to obey thy Summons, through Jesus Christ. Bless, O Lord, the holy Catholick Church, whereof we are Members that by the Purity of its Doctrine, and the pious Examples of its Pastors and Teachers, we may be able to stop the Mouths of ignorant and wicked Men; and make thy Name adored throughout all the Earth. Shower down, we beseech thee, the choicest of thy Blessings upon the Head and Heart of our most gracious Sovereign Queen *Anne*, that she may, above all things, seek thy Honour and Glory; give her the Victory over all her Enemies; and, after a long and prosperous Reign here, grant that she may be numbred with thy Saints in Glory everlasting. Let thy heavenly Grace shine forth in all the dark corners of the Earth, upon *Jews*, *Heathens*, and *Hereticks*; remove the Darkness from before their Eyes, and illuminate their Understandings, that they may see and know thee, the only true
God,

God ; that with the rest of Mankind, who live in thy Faith and Fear, they may likewise be Partakers of that Crown of Glory, reserved for them in thy heavenly Kingdom, through the Merits and Mediation of thy Son Jesus Christ our Lord ; in whose blessed Name and Words we conclude these our imperfect Prayers, *Our Father, &c.*

For the Evening.

HOly, Holy, Holy, Lord God of Sabbath ! How excellent is thy Name in all the World ! Thou art to be seen in all thy Works, and we have seen thee, the Day past, in thy various Mercies and gracious Providences, for which we do here render our most humble and hearty Thanks. O God ! who is like unto thee ? For though thou dwellest on high, yet thou humblest thy self to behold the ways of the Children of Men, and takest compassion upon us, sinful Dust and Ashes ! We see thy Condescension, and admire it ;

it ; acknowledge thy loving Kindness and praise thy Name. Thy Mercy reacheth unto the Heavens, and thy Faithfulness unto the Clouds. Thou givest unto us all that our Hearts, and Faith, and Reason, can desire. What a glorious Gift is the Son of thy Bosom ! What rich Presents are thy Promises ! How industrious is thy Providence, to engage our Hearts to love thee ! Yet how backward are we to this Duty ! How loth to raise our Souls above the World ! How unwilling to take thee for our greatest Treasure ! We say, and speak glorious things of thee now and then, but we feel them not. O touch our Hearts, and warm them with the Fire of thy Sanctuary, that they may be always bent towards thee, and that our whole delight may be in thy Service. Teach us to neglect our own Wills, that we may the better comply with thine. Thou hast done great things for us, denied thy self in thy Glory, Majesty and Splendour, to do us good. Give to us willing Minds, and chearful Hearts, to obey all thy

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Commands, and enable us to act, speak, and live, as in thy Presence. Let no Condition thou thinkest fit to place us in, be uneasie or unpleasant to us: And whenever thou layest thy chastizing Hand upon us, let us look upon the Providence as intended for our Good. Whenever we are exercised by Temptations, let us not grow impatient, but rest in an humble and chearful resignation to thy Will. Fit us for the Hour of Death; and let us not delay our Repentance to a sick Bed. Let the Thoughts of Death be always in our Minds, that so we may prepare our selves for thy coming. Take us into thy Protection this Night, O thou great Shepherd of *Israel*, who neither slumbereest, nor sleepest; spread thy Wings over us and we shall be safe. Fit us for the Duties of the following Day. Teach us to commune with our Hearts upon our Beds, and to meditate on thy wondrous Works. Let our Rest be comfortable to the refreshing of our Bodies, that we may be the better able to discharge our Duties on the morrow.

row. Let our everlasting Rest be never out of our Minds ; and from the sweetness of our Rest on our Beds, let us consider how much sweeter our eternal Rest will be in thy Bosom. Banish from our Minds, all foolish and vain Imaginations ; and let us always think our selves most happy when we think on thee, who art most blessed for ever. Visit us with the Favour thou bearest unto thine own People ; and give us all such Resolutions to serve thee, that we may never be faint or weary in thy Service, through Jesus Christ our Lord. *Amen.*

*A Prayer to be used on the Lord's Day,
before going to, or in the Church.*

O God, I am now going (I am come) into the House, where thy Honour dwelleth ; over-awe me with a sense of thy Presence, that I may Pray with Understanding, and like a Person concern'd about the Blessings I

shall pray for. Fix my Thoughts and my Affections on thee ; and teach me to make Intercessions with Groans, which cannot be uttered. Let thy Word be sweet to me ; and give me a tractable Spirit, that may chearfully, and willingly submit to the Yoke of the Lord Jesus. Assist me in all my Duties and Devotions, and let thy good Spirit direct and order them to thy Glory. Make my Soul a Gainer by these Spiritual Exercises, and let all the Congregation feel the Power of thy Influences, that with one Heart, and one Voice, we may glorifie God in the Day of Visitation, through Jesus Christ our Lord. *Amen.*

After Sermon.

Blessed Lord, who livest for ever ;
I have Prayed, I have heard thy
Word, I have join'd with thy People
in their Supplications ; if thou, Lord,
shouldst mark Iniquities, who shall
stand ?

stand ! Pardon, I beseech thee, the Iniquities of my holy Things, and what Imperfections thou hast seen in my Devotions ; cover them with the unspotted Righteousness of *Christ Jesus*, and cleanse them with his Blood. Cast me not away from thy Presence, neither take thy Holy Spirit from me. Accept of my imperfect Services, and make me more circumspect in all my ways. Let thy Word be written in my Heart, and let neither the Cares, nor Riches, nor Pleasures of the World steal it away. And grant, O Lord, that the Word which we have heard and read this Day, may be so ingrafted in our Hearts, that it may bring forth in us the Fruit of good Living ; and give us thy Grace to walk according to this Rule, through Jesus Christ our Lord. *Amen.*

Occasional Devotions

B Y

Dr. STANHOPE.

*A Prayer for Resignation to the Will of
God.*

Hear me, most merciful Saviour,
I humbly beseech thee, and let
thy Grace be ever present with thy
weak, unworthy Servant. I am not
able of my self, to do, or think any
thing that is good. Oh! let thy Spirit
assist my poor Endeavours, vanquish
the Temptations that so thick beset
me; fix my inconstant Mind, and fol-
low me all the Days of my Life, that I
may persevere in good Works unto the
end: Regulate my Affections and De-
sires; and confine them to such Objects
only,

only, as are well-pleasing in thy sight. Let thy Will be the Guide and Measure of mine, and let mine steadily conform to thy Pleasure. Remove far from me all Inclinations and Aversions, but such as agree with those of the Blessed Jesus. Help me to die daily to the World, and to the Things of the World ; and mortifie my Vanity to that degree, that even Shame and contempt, for thy sake, may be not only supportable, but welcome to me. Let all my Hopes and wishes centre in thee alone ; and nothing appear desirable, in comparison of a pure Heart and peaceful Conscience : For thou, O Lord, art my Peace, thou my only Rest ; in thee alone is Pleasure and true Satisfaction, and all without thee is Misery and Torment. Oh ! grant me this blessed Retreat, this happy Security, that I may abandon all the false Appearances of Happiness here below, and find soft Ease and sweet Repose in thy Love and Favour, thou True, thou Chief, thou eternal Good of pious Souls ; to whom be all Honour and Glory for evermore.

A Prayer for Spiritual Illumination.

SHoot forth, O Blessed Jesu, the bright Beams of thy heavenly and eternal Light, that it may enlighten all the dark Corners of my Heart, and effectually scatter every Cloud of Ignorance and Error, which now hang so thick over me. Call home my wandering Thoughts, and repulse the Temptations which furiously assault me. Fight thou my Battels, and subdue those fierce wild Beasts, those brutish Lusts, which range in this Desert, and are ever striving to devour me; that by thy Power, the Wilderness may be turn'd into a Palace, and Instead of the violent Cries and Howlings of raging Passions, no Sounds may be heard there but Songs of Praise. Thou, Lord,

Mark i. *who commandest the Winds and the Waves, and they obey thee, silence the Storms within my Breast; say to that troubled Sea, Be still, and immediately there shall be Peace, and a profound Calm. Send out thy Light, and thy*

thy Truth, and warm this barren Soil ;
for such am I, till softned and impreg-
nated by the Sun of Righteousness.
Pour down thy Grace upon me plen-
tifully, and water me with thy refresh-
ing Moisture, which like seasonable
Showers, and gentle Dew, may fatten
my Soul, and enable it to bring forth
generous Fruit in great Abundance.
Raise and refine my Mind, press'd
down with the Dross of earthly Desire,
and draw my Affections up to Heaven,
and heavenly Objects ; that the sweet
Relish of that Bliss above, may give
me a disgust and loathing to all the
nauseous Pleasures here below. Deli-
ver, or rather snatch me away with
a holy Violence from all the perishing
Comforts of this mortal State ; for my
thirst of Happiness, I find, is greater
than any Creature can either quench,
or in a good degree assuage. Unite me
to thy self with inviolable Bands of ho-
ly Love, so shall my Soul be satisfied ;
for thou alone canst answer all my
Longings ; and the whole World, with-
out thee, is Trifle and Emptiness, and

Nothing. Now to thee, O Blessed Jesus, do I fly for Refuge; Lord, I beseech thee, shelter one of thy most unworthy Servants under the Shadow of thy Wings for ever, and place me among those holy Seraphs who are continually singing Hallelujahs to the Lamb which sitteth upon the Throne, which was, which is, and which is to come.

A Prayer for Purity of Heart, and heavenly Wisdom.

PSAL. li. 2. Establish me, Lord, with thy free Spirit, that being strengthen'd in the inner Man, I may purge my Soul from all vain Anxiety, and banish idle Fears, and get over the Discouragements and distracting Troubles of the World. Let not the wild and impatient Desires of any thing here, though never so alluring, or seemingly valuable, perplex my Thoughts, and draw me off from thee; Give me Grace to consider my self,

self, and all below, as things full of Vanity, and of very short Continuance; for such, indeed, are all things under the Sun, *Vexation of Spirit*, and *altogether lighter than Vanity it self*. And he who constantly looks upon them as such, is the truly, the only wise Man.

Impart to me then, O my God, I beseech thee, that heavenly Wisdom, which may dispose me to seek thy Kingdom and thy Righteousness; to sell all for this one Pearl of great Price; and to esteem my self rich in no Treasure but thee; to love and delight in thee alone; to take Satisfaction in all things else, in such degrees, and in subordination to such Purposes only, as thou hast appointed; and so receive every Dispensation of Providence, with such a Spirit and Temper as becomes my Duty, and may render it serviceable to the Ends for which thou sentest it. Grant me such Prudence and Conduct in all my Conversation, that I may decline and despise the Insinuations of Flatterers, and meekly receive the Contradiction and Reproaches of
Gain-

Gainfayers and Slanderers ; for this is Wisdom indeed, when a Man is not carried about with every Blast of Air, but stops his Ears against the Syrens Charms ; and resolutely proceeds in a strait steady Course of Virtue, in despite of all the subtilty of those who labour to entice, or the malice of them who would terrifie and drive him from it. Grant me, O Lord, these inestimable Gifts, for the Honour of thy Son Jesus Christ our Lord.

A Prayer for Succour in Trouble and Danger, at Sea, or elsewhere.

BLessed are all thy Saints, my God, and King, who have travelled over the tempestuous Sea of Mortality, and have at last made the desir'd Port of Peace and Felicity ; fearless of future Hazards, and full of perpetual Joy. (This Sea, thou, my Saviour, didst condescend to try, and be tost upon. O cast a gracious Eye upon us, who are still in our dangerous Voyage.)
Thou

Thou art possessor of never-fading Glory, but do not, in the midst of thy own Happiness, forget those who are beset with vast variety of Miseries. Thou hast chosen us to thy self, and what we are, and hope to be, is all thy Gift: Thou hast promised to make us Immortal, with and by thy self, and to bestow upon us the everlasting Felicity of thy Presence: O remember and succour us in our Distress, and think on them who lie expos'd to the rough Storms of Troubles and Temptations.

Thou art the beautiful Gate of Heaven, *the Door* John 10. 9. at which the Sheep must enter; but we, alas! lie groveling here below, and *our Soul cleaveth to the Dust*. Stretch forth thy Hand, and raise us up; strengthen our Weakness, that we may fight valiantly in this spiritual War, who, of our selves, are not able to stand against the mighty Force that comes against us. Help us against our Enemy's Power; help us against our own Negligence and Cowardise; and defend

defend us from the treachery of our own unfaithful Hearts. We are exceeding Frail, exceeding Weak and Despicable, Slaves to Intemperance and Lust, and indispos'd to every virtuous Undertaking; and yet, helpless Wretches as we are, when lifted under thy Banner, and born up by thy Cross, we are buoy'd up in Faith; and commit our selves boldly

Psalms 104.
25. 26.

to this great and wide Sea, wherein are things creeping innumerable, both small and great Beasts; where is that Leviathan, that Serpent, ready to devour; wherein are Rocks and Quick-sands, and other Dangers without number, on which the careless and unbelieving run their Vessel, and suffer Shipwrack daily.

Intercede for me therefore, most gracious Saviour, that, by thy powerful Mediâtion and all-sufficient Merits, I may be able to bring this Vessel, and its Lading, safe to Shore; and be conducted to *the Haven where every pious Soul would be*, the Haven of Peace and Salvation, of uninterrupted Rest,
and

and never ending Joy, through Jesus Christ our Lord. *Amen.*

A Prayer in time of Affliction.

Look down, O Lord, with Pity and Compassion upon a most miserable Sinner, doing the things he ought not, and enduring those he hath most justly deserv'd; every Day multiplying his Offences, and smarting daily under thy correcting Rod for them. When I reflect upon my many and great Provocations, I cannot but confess my Sufferings light and gentle, in comparison to what I have incurr'd, and might expect. *Righteous art thou, O Lord, and Just are thy Judgments.* Yea, just and faithful is my God, and *there is no Iniquity in him.* Thou sendest Affliction, but thou sendest it upon Creatures and Sinners, and canst not therefore be charg'd with Injustice or Cruelty. For, what is the utmost we groan

Psal. 119.

137.

Psal. 92. 15.

under? How does this declare thy Power, in comparision of that Almighty Instance of it, which commanded us into Being, when we were not? How does this deserve the imputation of Rigour, when set against that infinite Mercy, which, in wonderful pity, redeem'd and restor'd us to Happiness and Life, when Sin had reduc'd us to a condition so lost and desperate, that even our Being was become a Curse to us?

I am abundantly convinc'd, that the Events of this Life are not left to the rash uncertain Hits of Blind Chance, but under the steady governance and wise disposal of thy good Providence. I know thou lovest and takest care of all thy Creatures, but more especially thy faithful Servants, who repose all their Hope and Confidence in thy Mercy, and in this Confidence do chearfully commit themselves, and all their Affairs to thee. In this Persuasion, I most humbly pray thee, that thou wouldst deal with me, not according to my Sins, which have made me obnoxious

noxious to thy angry Justice ; but after thy own great Mercy, which far exceeds not only mine, but the whole World's Offences. And may it please thee, when thou thinkest fit to scourge my outward Man, to strengthen my inward with the Grace of Constancy, and unwearied Patience, that, even in the bitterest anguish of my Soul, thy Goodness may still be acknowledged most thankfully, and thy praise at no time, depart out of my Mouth. Pity me, O Lord, and help me, according to what thou seeest necessary for me, both in Body and Soul. Thou knowest all things, and canst do all things, and livest for ever, and therefore wilt, I hope, consider my Needs and Infirmities, and extend Mercy and Relief in thy own time, and thy own way, which is always sure to be best and most expedient for us.

A

A Confession of God's Omnipotence and Majesty.

O God, most high, three Persons, but one Essence, the same Majesty and Power, Lord God Almighty; the least of all thy Servants, and meanest Member of thy Mystical Body the Church, desires to ascribe to thee all Honour and Praise, the utmost that the little Knowledge and Power, with which thou hast been pleased to endue him, is capable of. I have no Present but my self to make, and that which is not in it self worthy of thy Acceptance. I beg thou wilt be pleased to look upon it, not according to its own Value, but according to thy own rich Mercy, and that Sincerity, and Faith unfeigned, with which I do most joyfully consecrate it to thy Service.

I believe in, and heartily pray to thee, great King of Heaven and Earth; I acknowledge Father, Son, and Holy Ghost; three Persons, but one Essence, the True, the Almighty God,
of

of one Uncompounded, Incorporeal, Invisible, Uncircumscribed Being ; in whom there is nothing Higher or Lower, Greater or Lesser, but Perfect and Equal all : Great without Quantity, Good without Quality, Eternal without Time, Life without Death, Strength without Weakness, Truth without Falshood, Omnipresent without Space, filling all Things and Places without Extension ; passing every where without Motion, abiding every where without Confinement, communicating to all thy Creatures, without diminishing thy own Fulness ; Governing all things without Labour ; without Beginning, and yet giving Beginning to all ; making all things Mutable, and yet Unchangeable thy self ; Infinite in Greatness, Unbounded in Power and Goodness, of Wisdom incomprehensible, Wonderful in thy Counsels, Just in thy Judgments, Unsearchable in thy Thoughts, True in all thy Words, Holy in all thy Works, Abundant in Mercies, Long Suffering towards Sinners,

ners, Compassionate to all that repent: Always the same without Mixture, or Defilement, Allay, or Accidents; Eternal, Immortal, Unchangeable; thy Will alters not, thy Justice is not byas'd, thy Mind is not disturbed with Griefs, or Pleasures, or Passions; with thee nothing is forgotten, nothing which was once lost, called to remembrance again; but all things, past or future, are ever present to thy capacious Mind; whose Duration neither begun in Time, nor increases by length of Time, nor shall it ever end; but thou livest before, and in, and after all Ages. Thy Glory is Eternal, thy Power Supreme, thy Kingdom Everlasting, and World without end. *Amen.*

A Devout Prayer to the Holy Jesus.

MY Hope, my Christ, my God, Saviour and Lover of Men, thou Light and Way, thou Life and Health, thou Glory and Grace of all that Love and serve thee; Look down
from

from the Throne of thy Majesty, and in the Midst of Bliss, remember the Injuries and Sufferings, the Scourges and the Cross, the Wounds and Death, which thou enduredst, and think with Favour on thy Suppliant, for whose Sake thou wast pleased to endure and do so much.

Thou art my living and true God ;
my holy Father, my gentle and kind
Master, my Great King, my good
Shepherd, my only Teacher, my most
ready and effectual Helper, my dearest
and most beautiful Spouse, my true and
living Bread, my everlasting High
Priest, my Guide to my own Country,
my true Light, my right Way, my
best Wisdom, my holy Delight, my
unspotted Purity, my Reconciliation
and Peace, my sure Defence, my most
desirable Portion, my eternal Health,
my unbounded Mercy, my invincible
Patience, my unblemished Sacrifice,
my perfect Redemption, my assured
Hope, my universal Charity, my Re-
surrection from the Dead, My Ever-
lasting Life, my Joy and Beatifick Vi-
sion

sion for ever. Of thee I beg, that I may walk by thee, come to thee, rest in thee, O thou *Way, thou Truth, thou Life*; without which, no Man cometh to the Father. Thou, even thou, art the Blessing my Soul wants, and most earnestly desires, my sweetest, loveliest, only Lord.

O Brightness of thy Father's Glory; who from thy Throne, far above the Cherubins, see'st all the Secrets of the great Deep; thou true, enlivening, unexhausted Light, which Angels long to be illuminated with, and spend glad Ages in beholding. Spring forth into my Soul and scatter the thick Darkness there, that the Brightness of thy Love may shine and shed it self through every Corner of my benighted Heart. Give me thy self, O God, give me thy Love in return; for that I love thee thou knowest; and if it be too little, I desire to love thee more ardently. I cannot make such exact reckoning of my Love, as to know how much I fall short of that Affection which I ought to have, that so my every Action and
Desire

Desire might carry me to thy Embraces, fly to thy Arms, and never cease the Pursuit of my Lord, till I be hid in the secret Place of thy Presence. But tho' I cannot take a precise Measure of my Defects, and how much better I ought to be ; yet this I know, and from my own Experience can declare, that all without, nay, all besides thee, avails me nothing. All about, all within, is desolation and Misery ; whatever the foolish World calls Plenty, is nothing ; and all but my God is Poverty, and the very Extremity of my Want.

For thou alone art that God, which cannot admit of either Diminution or Increase : To thee to live and be happy is the same thing, who art Happiness itself. But thy Creature, with whom these things may be separated, and who may either not live, or live and be unhappy, ought to ascribe the whole Benefit of both Life and Happiness to thy sole Gift and Favour. Hence it is that we stand in continual need of thee, but thou hast none of us ; for, if we
have

have no Being at all, that would not lessen in any Degree, that Happiness, which is inseparable from thy Being; nay, is indeed the very Being. It is therefore absolutely necessary for us to cleave stedfastly to the Lord our God, that by thy continual Assistance, we may be enabled to live *Soberly, Righteously,* Tit. 2. 12. *and Godly in this present World.* For this love of Flesh and Frailty cumbers and drags us down; but the Gifts of thy Spirit are a happy Counterpoize to this heavy Clog. By these we feel the sluggish Mass warm'd and put into Motion; we rise and mount upwards in Heart and Mind; *we sing Songs of Degrees,* and inflamed with thy Divine Fire, burn with holy Zeal, and soar aloft successfully.

But whither is it that these Flights would carry me? even to the *Peace of Jerusalem*; according to Psal. 122. 1. *that of the Psalmist; I was glad when they said unto me, we will go into the House of the Lord.* There hath his Goodness prepared a Place

Place for us, that the Summ of all our
Wishes and Desires, should be to set
up our Rest there for ever. For in re-
gard, we are *absent from the*
Lord, during the time of 2. Cor. 5. 6.
our sojourning in this Ta-
bernacle of the Body, *we have* (it is ma-
nifest) *no continuing City*
here, but are seeking one to Heb. 13. 4
come; we lodge in a movea-
ble Tent, and are Travellers and Stran-
gers in a foreign Land but we are free
Denizens of Heaven; and our Home,
and all our Privileges and Properties
are there. I will therefore move under
the Conduct of thy Grace; I will re-
tire into the Closet of my Heart, and
entertain my Soul with Songs of Love
to thee my King and my God; with
tender Sighs and Groanings, which
cannot be uttered, in the House of my
Pilgrimage, which the Contemplation
of my Righteousness shall soften, while
it is made the Subject of my Joy and
Praise.

And can I think upon *Jerusalem*,
without stretching forward all the De-
sires

fires of my Soul to that Region of Bliss? *Jerusalem*, the Country, the common Mother of us all; and thee my God, that reignest there in Glory; the light of that holy City, the Father and Defender, the Governour and the Shepherd; the chaste, but exquisite Delights that abound there; the substantial Joy, and the unspeakable Felicities united in thee, who art the True, the Supreme, the only Felicity of thy People. O let me not, I beseech thee, turn back, or go out of the Way, but proceed continually in my Affections, till thou at last bring my whole Spirit, and Soul, and Body, into the peaceful Mansions, where my Heart is already fixed: the first-fruits of the Spirit I already taste, impart to me the whole Lump, and satiate my Soul with the Joys which I now anticipate. Collect my scatter'd Thoughts, and take off the Blemishes and Deformities of my present Frailties, till thou hast wrought me up to a resemblance of thy Beauty, and established me for ever in the Glories of thy Blessed Presence, O God of Mercy.

A

A Prayer to the Holy Ghost.

AND now, O Holy Spirit, Love of God, who proceedest from the Almighty Father and his most Blessed Son, powerful Advocate, and sweetest Comforter ; infuse thy Grace, and descend plentifully into my Heart ; lighten the dark Corners of this neglected Dwelling, and scatter there thy chearful Beams ; dwell in that Soul which longs to be thy Temple, water that barren Soil, overgrown with Weeds and Briars, and lost for want of cultivating, and make it fruitful with thy Dew from Heaven. Heal the lurking Distempers of my inward Man, strike me through with the Dart of thy Love, and kindle holy Fires in my Breast, such as may flame out in a Bright and Devout Zeal, actuate and enliven the heavy Mass, burn up all the Dross of Sensual Affections, and diffusing themselves thro' every part, possess, and purifie, and warm my whole Spirit, and Soul, and Body.

Make me to drink of thy
 Pfal. 36. 8. *Spiritual Pleasures, as out of
 a River ; and let their Hea-
 venly Sweetness so correct my Palate,
 as to leave no Desire, no relish from the
 gross unhealthful Fulsomness of World-
 ly Delights, Judge me, Lord, and de-
 Pfal. 43. 1. fend my Cause against the un-
 143. 10. godly People. Teach me to do the
 thing that pleaseth thee, for
 thou art my God. I believe, that in
 whomsoever thou dwellest, the Father
 and the Son do likewise come, and in-
 habit that Breast. And Oh! happy
 is that Breast, which is honoured with
 so Glorious, so Divine a Guest, in whose
 Company, the Father and the Son al-
 ways come, and take up their Abode!
 O that it may please thee to come to
 me, thou kindest Comforter of mourn-
 ing Souls, thou mighty Defence in Di-
 stresses, and ready Help in time of
 Need. O come thou Purger of all in-
 ward Pollutions, and healer of all Spi-
 ritual Wounds and Diseases. Come,
 thou Strength of the Feeble, and Rai-
 ser of them that fall. Come, thou, put-
 ter*

*ter down of the Proud, and
Teacher of the Meek and
Humble. Come thou, Fa-
ther of the Fatherless, and
just Avenger of desolate*

Luke 1.
Psal. 52. 25.
9. 68. 5.

*Widows. Come, come, thou Life of
the Poor, thou Star and Guide of them
that sail in this Tempestuous Sea of
the World; thou only Haven of the
Just and Shipwrackt. Come thou Glo-
ry, and Crown of the Living, and on-
ly Safeguard of the Dying. Come,
Holy Spirit, in much Mercy come;
make me fit to receive thee, and con-
descend to my Infirmities, that my
Meanness may not be disdained by thy
Greatness, nor my Weakness by thy
Strength: All which I beg for the sake
of Jesus Christ my only Saviour, who
in the unity of thee, O holy Spirit, li-
veth and reigneth with the Father,
one God, World without end. Amen.*

*To this Holy and Undivided Trini-
ty, be Glory for ever and ever. Amen.*

*A Meditation on God's Love to Mankind;
proper to be used on Good-Friday, &c.*

O Bowels unmeasurable ! O Love inestimable ! Thou deliverest up a Son to ransom a Servant ; an only, an entirely beloved Son, for a wicked and rebellious Servant. God was made Man, that undone Man might be rescued from the Tyranny and Power of Devils. How infinitely kind was thy Son our Lord, how tender of Souls, whose Pity was content to stoop so low for our Salvation, so low, as not only to take our Nature of his Virgin Mother, but in it to shed the Blood he took, and endure the Scandal and Torture of the Cross ! Behold the merciful and gracious God, coming in Grace and Mercy, infinite from his own Divine Essence, and such as no Being but God, who is Love and Goodness it self, could be capable of ; coming to seek, and to save that which was lost. Behold the careful Shepherd looking for his Stray-Sheep, search-

Luke 15.
4, 5, 6.

searching till he find it, and when he hath found it, carrying it back to the Fold upon his Shoulders with affectionate Joy.

O the Love ! O the Mercy ! Was ever any thing like this heard of ? Who can without amazement, think of Bowels so enlarged ? Who can forbear admiring, adoring, exalting, with Transports of Joy, at the infinite Goodness of thee, my God, and the Love wherewith thou lovedst us ? *Thou sentedst thy own Son in the likeness of sinful Flesh, and for Sin* Rom. 8. 3.

didst condemn Sin, that we might be made thy Righteousness in him. For, " This is the very Paschal Lamb " without Blemish, and without Spot, " who by his Death hath destroyed " Death, and by his rising to Life again, hath restored to us everlasting " Life.

But what, alas ! are we able to repay thee for such wonderful Benefits, such astonishing demonstrations of thy Concern for us ? What Praises, what Thanksgivings, are sufficient ? Tho'

thou should'st impart to us all the Knowledge and Wisdom, all the Activity and Power of Angels, which wait continually about thy Throne, and execute all thy Pleasure, yet could we not be qualified for any Action worthy so vast a Favour: Tho' every Limb were a Tongue, yet could we not even thus sound forth thy Praises as they deserve; for even Angels themselves are too weak to comprehend the Depth and Glories of this Mystery, infinite as thy self, and therefore such as could only be effected, such as can perfectly be known, by thy own Knowledge only, infinite as thy own Goodness. How have we deserved, that thy Son, and our God, should
Heb. 2. 16. *take upon him, not the Nature of Angels, but should take the Seed of Abraham?* That he should become like to us Mortals, in all things, *Sin only excepted*: That he should honour this Mortality with the Glories of his Resurrection, with a Crown of Immortality; that he should exalt it far above all Heavens, above all the Troops
of

of Angels, above Cherubim and Sera-
phim, and place it at thy own right
Hand ; that Angels should praise, that
Dominions should adore, that all the
Powers of Heaven should fall down,
and humble themselves before thee, and
cast their Crowns at the Feet of this
Man and God, in one Person, seated in
Dignity so far above them all.

This Exaltation is my joyful Hope ;
this my firm and only Confidence.
For even that Jesus, our glorious
Lord, is a Part of every one of us ; *We*
are of his Flesh, his Blood, and
his Bones. Now, where a Ephes. 5.
30. Part of me already reigns,
there I believe my self shall reign al-
so ; and in the Triumphs and Glories
of his Flesh, I plainly see and am as-
sured of the Honours done to my own.
Tho' I am a miserable Sinner, yet the
participation of this Grace will not suf-
fer me to despond ; and, if my own
Vileness exclude me from this Bliss,
yet my Substance already admitted to
it, opens a Passage for me thither too.
For God is not, cannot be, so unnatu-

ral, as to forget that Manhood, with which himself is cloathed, which he put on for my sake, and which he will one Day receive to himself, for my unspeakable Benefit.

No, no, our God is merciful and gracious, tender-hearted, and of great goodness. He loves his own Flesh, his own Body, and his own Bowels; that Flesh of ours, in which he rose from the Dead, and ascended into Heaven, and now does sit in heavenly Places, cannot but love us, because this, in effect, is but to love it self: We have the privilege of our own Blood flowing in his Veins; we are his Body, and his Substance. He is our Head, from whence the Members are derived, to which they are inseparably united; and of us also, is that Ordinance in the first Crea-

tion verified, that *he is the*

Gen. 2. 23. *Bone of my Bones, and Flesh*

of my Flesh, and we two are

no more two, but one Flesh. Now the

Apostle tells us, and if he had not, even Nature it self tells us, *That no*

Man

*Man ever yet hated his own
Flesh, but loveth and che-
risheth it.* And this Prin-

Ephes. 5. 29,
30, 31, 32.

ciple of Nature he hath justified the Application of, to our own eternal Comfort, and most assured Hope, when he adds those remarkable, those most precious Words, *This is a great Mystery, but I speak concerning Christ and the Church.*

*A Meditation on the Excellencies of the
Divine Essence.*

HHeaven and Earth, O Lord, are full of the Majesty of thy Glory: Thou sustaineest all things, and yet feelest no Burthen; fillest all, and art circumscribed by none; always in Action, and yet always at rest; seeking, and gatherest, but wantest not; lovest without Passion, art jealous without Pain; repentest without Remorse, art angry without Commotion; alterest thy Measures, but not thy Mind; recoverest what thou hadst never lost;

rejoycing in Gain, and yet never poor; expecting thy own with Usury, and yet never Covetous; Bountiful and paying to them to whom thou art not indebted, and placing those good Actions to Account, which are thy due, that by a marvellous Condescension, thou mayest become thy faithful Servant's Debtor.

For, who hath any thing which is not thine? Thou payest, and owest not; thou remittest thy Dues, and lovest nothing. Thou art in every Place, and in each, entire: Thou art to be perceived, but not with Eyes of Flesh; absent from none, yet far from the Imaginations of the Ungodly; but still not absent even from them, for where thou art not by thy Grace, thou art present by thy Observation and Vengeance; we follow thee, and yet thou removest not; and what we pursue, we are not able to attain; for thou possessest, fillest, comprehendest, and sustaineest all things by thy wonderful Presence and Power.

Thou

Thou teachest the Hearts of the Faithful, without the help of articulate Sounds ; art not extended with Space, nor changed by Time ; nor nearer, or more distant, by Motion ; but inhabitest the Light, to which no mortal Eye can approach, which none hath seen, or can see ; always at rest in thy self, and yet travelling through the Universe, each part of it. Thou art so entirely one, as not to be divided ; but art every where all in all.

*A Prayer for Zeal, in the Service of
God.*

PARDON, O gracious Lord ; Pardon and Pity, most tender Father, my wretched Ignorance, and manifold Imperfections ; do not reject my Forwardness as rash and over-bold, because I, who am but a Servant, (O that I were but a good, and not a careless and unprofitable, and therefore a wicked and unworthy Servant) presume to praise and adore the great and terrible God, and
when

when I do so, feel not my Heart touch-
ed with that deep Contrition, nor my
Eyes overflowing with Tears, nor my
Soul humbled with that awful Reve-
rence and godly Fear, which best be-
comes my Vileness and thy Majesty.
For sure, if Angels themselves fall
down, and tremble before thee, it is
but fit that so sinful a Creature as I,
should approach thee with Dread and
Sorrow; with sad Apprehensions of the
Justice I have provoked to Anger, and
constant Lamentations of my own
Guilt and Unworthiness; that I should
exceedingly fear and quake, and never
come into thy Presence, but with a
pale dejected Countenance, with weep-
ing Eyes, and shivering Limbs, this
I am sensible I ought, and this I wish
to do; but yet I do it not, because I
cannot do what I sincerely wish I
could; and wonder greatly, that I
cannot bring my self to do. But, who
is able to do this, without the Assi-
stance of thy Grace? For, as our Sal-
vation it self is entirely thy Gift, so
every pious Disposition, which tends

to

to qualifie us for it, is of thy great and free Mercy.

O wretched Man, whose Heart is so hard, so stupid, as not to be broken with the Terrors of the great God, when he appears before thee, and takes upon him to publish thy Praise! O flinty Creature, more impenetrable than the nether Mill-stone, whose Eyes do not melt even into Floods of Tears, when the least of all thy Servants expostulates with his Master, Man with God, the Creature with his Creator, Dust and Ashes with him who made me out of nothing! Behold, O Lord, I lay my self open before thee, and do not spare to tell all the World, the mean and guilty Reflections, with which my Thoughts upbraid me when alone. I only beg, that thou, who art rich in Mercy, wilt impart to me out of thy Abundance, and from the Treasures of thy Goodness; let me receive something, which may be graciously accepted by thee, for we can only serve thee of thy own; and, if at any time thou art pleased with our Endeavours,

those

those very Endeavours are of the Ability, which thou thy self didst first vouchsafe to give us

Do thou therefore, from whom every good Gift cometh, strike this Rock, that the Waters of holy Sorrow may flow out abundantly : And, when this sinful Soul attempts to pay its Tribute of Praises and Thanksgiving, let it be done with that becoming mixture of Humility and Remorse, of profound Reverence and inward Purity, and holy Joy ; which they, who love thee perfectly, and praise thee worthily, feel their Hearts affected with ; such as may entitle me to all those spiritual Comforts described in Scripture : When it is said, *O taste, and see how gracious the Lord is. Blessed is the Man that trusteth in him. Blessed is the People that can rejoice in thee. Blessed is the Man whose Strength is in thee, in whose Heart are thy Ways, who passing thro' the Valley of Weeping, makes it a Well, and go from Strength to Strength, till they appear in Sion. And Blessed are the Pure in Heart, for they shall see God : And*
again

cl

again, Blessed, Lord, are they that dwell
in thy House, they will be always praising
thee. These Blessings, O holy Lord,
I beseech thee to grant to the most un-
worthy of thy Servants, for the Merits
of thy dear Son Jesus Christ, our Lord.
Amen.

PRAYERS

PRAYERS

For Particular

GRACES;

Out of

The Whole Duty of Man.

For the Fear of God.

O Glorious Majesty, who only art High, and to be Feared, possess my Soul with a holy Awe and Reverence of thee, that I may give thee the Honour due to thy Name, and may bear such a Respect to all things which relate to thee, that I may never profane any holy Thing, or sacrilegiously invade what thou hast set apart to thyself.

Self. And, O Lord, since thou art a God that wilt not clear the Guilty, let the Dread of thy Justice make me tremble to provoke thee in any thing. O let me not misplace my Fear, as to be afraid of a Man that shall die, and of the Son of Man who shall be made as Grass, and forget the Lord my Maker; but replenish my Soul with that Fear of the Lord, which is the beginning of Wisdom, which may be as a Bridle to all my brutish Appetites, and keep me in a constant conformity to thy holy Will. Hear me, O Lord, I beseech thee, and put this Fear in my Heart, that I may not depart from thee, but may with Fear and Trembling work out my own Salvation, through Jesus Christ.

For Trust on God.

O Almighty Lord, who never failest them that trust on thee; give me Grace, I beseech thee, in all my Difficulties and Distresses, to have recourse

recourse to thee, to rest and depend on thee; thou shalt keep him, O Lord, in perfect Peace, whose Mind is staid on thee. O let me always rest on this firm Pillar, and never exchange it for the broken Reeds of worldly Succours; suffer not my Heart to be overcharged with the Cares of this Life, taking thought what I shall eat, or drink, or wherewithal I shall be cloathed; but grant, that having by honest Labour and Industry done my Part, I may chearfully commit my self to thy Providence, casting all my Care upon thee; and being careful for nothing but to be of the Number of those whom thou ownest and carest for, even such as keep thy Testimonies, and think upon thy Commandments to do them; that seeking first thy Kingdom and the Righteousness thereof, all these outward things may be added unto me, in such a Measure as thy Wisdom knows best for me: Grant this, O Lord, for Jesus Christ his sake. *Amen.*

For

For Thankfulness.

O Most gracious and bountiful Lord, who fillest all things living with Good, and expectest no other Return but Praise and Thanksgiving: Let me, O Lord, never defraud thee of that so easie Tribute, but let my Heart be ever filled with the Sense, and my Mouth with the Acknowledgment of thy Mercies. It is a joyful and pleasant thing to be thankful; O suffer me not, I beseech thee, to lose my Part in that Divine Pleasure, but grant, that as I daily receive Blessings from thee, so I may daily, from an affectionate and devout Heart, offer up Thanks to thee; and grant, that not only my Lips but my Life, may shew forth thy Praise, by consecrating my self to thy Service, and walking in Holiness and Righteousness before thee all the Days of my Life, through Jesus Christ my Lord and blessed Saviour.

For

For Meekness.

O Blessed Jesu, who wast led as a Sheep to the Slaughter, let, I beseech thee, that admirable Example of Meekness, quench in me all Sparks of Anger and Revenge; and work in me such a Gentleness and Calmness of Spirit, as no Provocations may ever be able to disturb. Lord, grant I may be so far from offering the least Injury, that I may never return the greatest, any otherwise than with Prayers and Kindness, that I, who have so many Talents to be forgiven by thee, may never exact Pence of my Brethren; but that putting on Bowels of Mercy, Meekness, Long-suffering, thy Peace may Rule in my Heart, and make it an acceptable Habitation to thee, who art the Prince of Peace; to whom with the Father, and the Holy Spirit, be all Honour and Glory for ever.

For

For Contentedness.

O Merciful God, thy Wisdom is infinite to chuse, and thy Love forward to dispense good things to us ; O let me always, fully and entirely, resign my self to thy Disposall, have no Desires of my own, but a perfect satisfaction in thy Choices for me ; that so in whatsoever Estate I am, I may be therein content. Lord, grant I may never look with Murmuring on my own Condition, nor with Envy on other Mens : And to that end, I beseech thee purge my Heart of all covetous Affections : O let me never yield up any corner of my Soul to Mammon ; but give me such a Contempt of these fading Riches, that whether they increase or decrease, I may never set my Heart upon them, but that all my care may be to be rich towards God, to lay up my Treasure in Heaven, that I may so set my Affections on things above, that when Christ, who is my Life, shall appear, I may also appear
with

with him in Glory. Grant this, O Lord, for the Merits of the same Jesus Christ. *Amen.*

For Diligence.

O Lord, who hast in thy Wisdom, ordain'd that Man should be born to Labour, suffer me not to resist that Design of thine, by giving my self up to Sloth and Idleness; but grant I may so employ my Time, and all other Talents thou hast entrusted me with, that I may not fall under the Sentence of the slothful and wicked Servant. Lord, if it be thy Will, make me some way useful to others, that I may not live an unprofitable Part of Mankind; but however, O Lord, let me not be useless to my self, but grant I may give all Diligence to make my Calling and Election sure. My Soul is beset with many and Vigilant Adversaries; O let me not fold my Hands to sleep in the midst of so great Danger, but Watch and Pray, that I enter not into
Temp-

for Particular Graces. 193

Temptation ; enduring Hardness as a good Soldier of Jesus Christ ; till at the last, from this State of Warfare, thou translate me to the State of Triumph and Bliss in thy Kingdom ; through Jesus Christ.

For Justice.

O Thou King of Righteousness, who hast commanded us to keep Judgment and to do Justice ; be pleased, by thy Grace to cleanse my Heart and Hands from all Fraud and Injustice, and give me a perfect Integrity and Uprightness in all my Dealings. O make me ever abhor to use my Power to oppress, or my Skill to deceive my Brother ; and grant I may most strictly observe that sacred Rule, *of doing as I would be done to*, that I may not dishonour my Christian Profession by an unjust and fraudulent Life ; but in Simplicity and godly Sincerity, have my Conversation in the World ; never seeking to heap up Treasures in this Life ;

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but

but preferring a little with Righteousness before great Revenues, without Right. Lord, make me exactly careful to render to every Man what, by any sort of Obligation, becomes his due; that I may never break the Bond of any of those Relations that thou hast placed me in, but may so behave my self towards all, that none may have any evil thing to say of me; that so if it be possible, I may have Peace with all Men, or however, I may, by keeping Innocency, and taking heed to the thing that is right, have Peace at the last; even Peace with thee, through Jesus Christ our Lord.

For Sincerity.

O Holy Lord, who requirest Truth in the inward Parts, I humbly beseech thee to purge me from all Hypocrisie and Insincerity. The Heart, O Lord, is deceitful above all things, and my Heart is deceitful above all Hearts: O thou who searchest the Heart,

Heart and Reins, try me, and seek the Ground of my Heart, and suffer not any accursed thing to lurk within me ; but purifie me even with Fire, so thou consume my Dross : O Lord, I cannot deceive thee, but I may most easily deceive my self. I beseech thee, let me not rest in any such Deceit ; but bring me to a Sight and hatred of my most hidden Corruptions, that I may not cherish any darling Lust, but make an utter destruction of every *Amalekite*. O suffer me not to speak Peace to my self, when there is no Peace ; but grant I may Judge of my self as thou judgest of me, that I may never be at Peace with my self, till I am at perfect Peace with thee, and by Purity of Heart be qualified to see thee in thy Kingdom, through Jesus Christ.

For Perseverance.

O Eternal and Unchangeable Lord God, who art the same yesterday,

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day, to day, and for ever; be thou pleased to communicate some small Ray of that Excellence, some degree of that stability to me thy wretched Creature, who am light and unconstant, turn'd about with every Blast; my Understanding is very deceivable, O establish it in thy Truth; keep it, from the Snares of seducing Spirits, that I may not be led away with the Error of the Wicked, and fall from my own Stedfastness: My Will also, O Lord, is irresolute and wavering, and doth not cleave stedfastly unto God: My Goodness is but as the Morning Cloud, and as the early Dew it passeth away: O strengthen and confirm me, and whatever good Work thou hast wrought in me, be pleased to accomplish and perform it until the Day of Christ. Lord, thou seest my Weakness, and thou knowest the Number and Strength of those Temptations I have to struggle with. O leave me not to my self, but cover thou my Head in the Day of Battel, and in all spiritual Combats make me
more

more than Conqueror, through him that loved me. O let no Terrors or Flatteries, either of the World, or my own Flesh, ever draw me from my Obedience to thee; but grant that I may continue stedfast, unmoveable, always abounding in the Work of the Lord; and by patient continuing in Well-doing, seek, and at last obtain Glory, Honour, Immortality, and eternal Life, through Jesus Christ our Lord.

A N
O F F I C E
F O R
Child-bearing Women.

By Bishop PATRICK.

A Prayer to be used by a Woman with Child.

O God, the Author of our Being, the Fountain of Life, and all other Good ; who hast begun an excellent Work in me, which no Eye but thine sees, and no Hand but thy Almighty Power can finish : I adore thy great and glorious Majesty in this and all other thy Works of Wonder. Thou dost great Things without number ; but art more particularly to be acknowledged in the Formation of Mankind, who are fearfully and wonderfully made, after thy own Image and Likeness. Be

for Child-bearing Women. 199

Be pleased, O Lord, in thy infinite Goodness, to perfect and compleat that which thou hast begun. Preserve the smallest degree of Life, which thou hast inspired, bestow upon it Entireness of all its Parts; and prepare a convenient Habitation for an understanding Spirit, capable of the best Wisdom, and inclinable to Virtue and Goodness. Prevent, good Lord, the Miscarriage of my Hopes, and ripen them to a good issue: And the nearer they come to their full Growth, strengthen the more my humble Trust in thee, and Submission to thee, and hearty Desires to increase the number of thy faithful People, together with my own Family.

That ought to be the chiefest Desire of my Soul, to be form'd myself in all things, according to the Mind and Will of thee, my God; that so I may be an Instrument of doing good to others. O thou who hast wrought many holy Purposes and Resolutions in my Heart, preserve and confirm them, that they may not prove

abortive; but bring forth continually the Fruit of good Living. Perfect me in Knowledge, in Faith, in Love, and in Obedience: Enable me so discreetly and carefully to discharge the Duties of all the Relations wherein I at present, or shall hereafter, stand; that I may be a Comfort to them, and a Credit to Religion: And howsoever thou disposest of me or them, Lord make me well contented, and in every Condition to give Thanks unto thee, and to rejoice in thy holy Name; and when the time of my Travail draweth on, be thou near unto me, and save me, when I call upon thee, Shorten my Pains, or strengthen my Patience, which thou pleasest; bear up my Spirit, in submission to thy Will, and in some humble Hope that I shall forget my Anguish for Joy that a Man is born into the World. Forsake not the Work of thy own Hand; but in due time perfect it, and bring forth that which thou hast wrought in secret, into the Light; that we may all see the Wonders of thy

for Child-bearing Women. 201

thy Wisdom, and praise thy Goodness and Power ; and that, after the time of my Delivery is past, I may live more to thy Honour and Glory than ever : Or if thou art pleased otherwise to dispose of me, I resign my-self heartily unto thee. Lord, receive me to a better Life, where all Sighing and Sorrow shall be done away, and Eternal Joy entirely possess our Hearts ; for Jesus Christ his sake. *Amen.*

*A Prayer to be used by the Standers by,
when the Woman is in Travail.*

O Father of Mercies and God of all Comfort, our only Help in Time of Need ; we flee to thee for Succour in behalf of this thy Servant, who now expects thy Mercy, in this her great Distress ; may it please thee, O Lord, to give Ease, by being her speedy Deliverer.

As thou hast made her conceive, and hast now brought to the Birth ; so give her strength also to bring forth.

Support her Spirit in her Labour, bless the Endeavours of those who are to assist her. Preserve that Infant's Life which struggles in her Womb to be delivered, and let us see the Work of thy Hands, to all our Joy and Comfort.

O Blessed Jesu, who thy self wast Born of a Woman, make hast to help her ; be with her in her Agonies ; enable her patiently to bear her Pain, and humbly to depend on thy Goodness, for Safety and Salvation ; and if it seem good to thee, shorten her Labour, and make her the joyful Mother of a Child, to succeed in our Place, to love and serve thee, the Saviour of Men. *Amen.*

Lord, hear our Prayer, and let our Cry come unto thee.

Arise, and help her, and deliver her for thy Mercies sake. Psal. 44. ult.

O Saviour of the World, who by thy Cross and Passion hast Redeemed us ; save her, and help her, we humbly beseech thee, O Lord.

A Thanksgiving, to be used by those present after her Deliverance.

WE thank thee, O Father of Heaven and Earth, for thy long continued Goodness to us thy Creatures, who are unworthy of the least of thy Favours. In thee we live, move, and have our Being. Blessed be thy Name, O Lord, who forgivest all our Iniquities, and healest all our Diseases; who redeemest our Life from Destruction, and crownest us with loving Kindness and tender Mercies. More particularly we thank thee, that thou hast heard the humble Supplications of this thy Servant; to whom thou hast granted a gracious Deliverance, and turn'd her Sorrow and Heaviness into Joy and Gladness. We thank thee, that thou hast sent her seasonable Helps, and blessed their Endeavours for the Preservation of her and the Fruit of her Womb; and that thou likewise vouchsafest her all needful things for her Refreshment in
this.

this weak Condition wherein she lies, waiting upon thee for the perfecting of thy Mercies towards her.

Accept, we beseech thee, of our hearty Praise and Thanksgiving, for all these thy Mercies bestowed upon her ; and if thou see'st fit, grant her Health and Strength, that she may live to return thee her most hearty thanks, and do good in the Generation wherein she's plac'd. O that a lively Remembrance of this and all other thy Favours, may so thoroughly affect our Hearts, that we may be moved thereby to fear thee all our days, and to love thee, and put our Trust in thee ; and with quiet and resigned Minds, cast all our Cares on thee, in a constant and chearful Obedience to all thy Holy Commands.

Endow this thy Servant with all Holy Thoughts of her Duty to thee, that she may never forget thy Gracious Kindness towards her ; refresh her Spirit while she lieth on this Bed of Weakness, fill her Mind with a sense of thy Wonderful Love in Christ Jesus who

who wast pleased to be born of a Woman, and to become like one of us ; that we might be assured of thy Care over us in every Condition, and be made thy Children, and at last the Heirs of Everlasting Life : And when she hath recovered her former Strength, make her to feel this Love still more Powerful in her Heart ; exciting her to serve thee carefully in all Righteousness, Sobriety, Modesty, Devotion, and Readiness to assist others, especially the Poor and Needy, in the same Distress wherein she hath been her self.

We commend likewise this Little One which thou hast blessed us withal, unto thy tender Care and fatherly Love ; beseeching thee, that it may live to be dedicated unto thee ; and to be instructed in the Knowledge of thee ; and to praise thee, as we now do, for bringing it into the World ; and for making it Partaker likewise of thy Grace in Christ Jesus.

Or, if it shall seem good to thee, to let either of them fall into any farther Danger, enable her to endure it
with

with patient Submission to thee; trusting, even in Death it self, in thy good Providence, and in thy precious Promises, who never failest those that faithfully seek thee.

Hear us, O Father of Mercies, and pardon our Offences; pity our Infirmities; make us more thankful for what we have received, and more fit for thy tender Mercies, either in this Life, or in the next, through thy infinite Love declared to us in Christ Jesus; in whose Holy Words we conclude our Prayers, saying, as he himself hath taught us, *Our Father, &c.*

A Thanksgiving, to be used by the Person herself, when she is able.

UNTO thee, O God, do I give thanks: For that thou art near thy wondrous Works declare. In my distress I called upon thee, and my cry came unto thee: I sought thee, O Lord, and thou heardest me, and deliverest me from all my fears. In the Day when I cried, thou answeredst me, and guidest me with strength

strength in my Soul. Thou hast brought up my Soul from the Grave; thou hast kept me alive, that I should not go down to the Pit. Blessed be God, which hath not turn'd away my Prayer, nor his Mercy from me. Blessed be God who hath preserved the Fruit of my Womb, and made me the joyful Mother of a Child; thy Vows are upon me, O God, I will sing praises unto thee. I will sing unto the Lord as long as I live: I will sing Praises unto my God, while I have any being. My Meditation of him shall be sweet, I will be glad in the Lord.

Accept, O most Merciful Father, of these thankful Acknowledgments, which go not forth out of feigned Lips; and be pleased graciously to preserve such a lasting and fresh Remembrance of thy great Mercies in my Heart; that I may always be joyful in thee, and speak good of thy Name, and trust in thee at all times; and still cry unto thee, O God most High, who performest all things for me; make me industrious likewise and forward.

ward to bring forth all the Fruits of Righteousness, throughout the whole course of my Life, which may witness the Truth and Sincerity of my Thankfulness to thee.

O that I may never be less earnest and fervent in the Return of Obedience, than I have been in Desires and Prayers to receive thy Blessing ! Dispose me to have a kind and tender Care of this Infant, which thou hast committed to my Charge ; make me willing to undergo, to the utmost of my Power, all the Pains that accompany its Education : Let not the Love of Ease and Pleasure breed in me an Aversness to any Duty, to which both Nature and Religion incline me ; or give me Grace, by sober Thoughts, and a Thankful Remembrance of the late Pain from which thou hast delivered me, to overcome it : Especially endue me with the greatest Love to its precious and Immortal Soul ; and help me so to grow and increase in Christian Wisdom and Goodness, that I may be able to instruct it, when it is capable,

in the Fear of our Lord ; and by meek and gentle Admonitions, together with a good Example in all things, to win it to the Love of true Godliness. Or if thou art pleased to take it from me, who deserve not the least of thy Mercies, Lord, so moderate my Affections, and bring them in subjection to thee, that I may not undutifully repine at thy Providence ; but in an humble Adoration of thy unfearchable Wisdom, and a stedfast Confidence of thy good will towards me, resign it unto thee, from whom I received it.

I also beseech thy Divine Goodness, when thou shalt restore me to the Publick Assemblies of thy People again, to give me Grace to receive that Mercy with exceeding Joy. Prepare my Heart with an enlarged Affection, to offer unto thee not only the Sacrifice of Praise, giving Thanks unto thy Name, but all other Oblations which ought to accompany such Addresses to thy Glorious Majesty ; that they may be but an Earnest of my future Diligence and Zeal
in

110 *An OFFICE &c.*

in thy Divine Service, and of my
Readiness to do good, and Commu-
nicate to others; whereby *I may lay*
up in store for my self a good Foundati-
on against the time to come, that I may
lay hold on Eternal Life; thro' Jesus
Christ our Lord. *Amen.*

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OFFICES

FOR

Sick and Dying Persons.

By Bishop TAYLOR.

Of the State of Sicknefs.

A *Dam's* Sin brought Death into the World, and Man did die the same day in which he finned, according as God had threatned. But he who restored the Law of Nature, did also restore us to the Condition of Nature; which, being violated by the Introduction of Death, Christ then repaired, when he suffer'd and overcame Death for us; that is, he has taken away the unhappiness of Sicknefs, and the sting of Death, and the dishonours of the Grave, of Dissolution and Weakness, of Decay and Change; and has
turned

turned them into Acts of Favour, into Instances of Comfort, and Opportunities of Virtue. Christ has now knit them into Rosaries and Coronets, he has put them into Promises and Rewards, he has made them part of the Portion of his Elect; they are Instruments and Earnests, Securities and Passages to the greatest perfection of Human Nature, and the Divine Promises. So that it is possible for us now to be reconciled to Sicknes; it came in by Sin, therefore it is cured, when it is turned into Virtue, and although it may have in it the uneasiness of Labour; yet it will not be uneasy as Sin, or the restlessness of a discomposed Conscience.

Advantages of Sicknes.

ONE of the great Felicities of Heaven consists in an immunity from Sin. Then we shall love God without mixtures of Malice, then we shall enjoy without Envy; our Passions shall be pure,

pure, our Charity without Fear, our Desire without Lust, our Possessions our own; and all in the Inheritance of Jesus, in the richest Soil of God's Eternal Kingdom. Now half of this Reason which makes Heaven so happy by being Innocent, is also in the state of Sicknefs; making the Sorrows of old Age smooth, and the Groans of a sick Heart apt to be joyned to the musick of Angels; and tho' they sound harsh to our untuned Ears, and discomposed Organs, yet those Accents must needs be in themselves excellent, which God loves to hear, and esteems them as Prayers, and arguments of Pity, instruments of Mercy and Grace, and preparatives to Glory. Sicknefs takes off the fancies of Vanity; it attempers the Spirit, it cures Hypocrisy, it tames the fumes of Pride; it is the School of Patience; and by taking us off from the brisker relishes of the World, it makes us with more gust to taste the things of the Spirit. Then the Flesh sits uneasily, and dwells in Sorrow; and then the Spirit feels it
self

self at ease, freed from the pestilent Solicitations of those Passions, which in Health were as busy and as restless Atoms in the Sun, always dancing, and always busy, and never sitting down, till a sad Night of Grief and Uneasiness draws the Veil, and lets them die alone in secret dishonour. Then the Spirit stoops into the Sobrieties of humble Thoughts, and feels Corruption chiding the forwardness of Fancy, and allaying the Vapours of Conceit and factious Opinions. For Humility is the Soul's Grave, into which she enters, not to die but to meditate and inter some of its troublesome Appendages. There she sees the Dust, and feels the Dishonour of the Body, and reads the Register of all its sad Adherences. There she sees her dangerous Follies, and huge Deceptions, and lays aside all her remembrances of Applause, all her ignorant Confidences; and cares only to know Christ Jesus, and him Crucified, with Heartiness and Simplicity. Next to these, as the Soul is still undressing, she takes off the roughness of

of her great and little Angers and Animosities, and receives the Oil of Mercies and smooth Forgiveness, fair Interpretations and gentle Answers, designs of Reconcilement and Christian Atonement in their Places. Sickness is in some Sense eligible, because it is the Opportunity and the proper Scene of exercising some Virtues: It is that Agony in which Men are tried for a Crown. Here they are called upon to exercise the Graces of Faith, Hope, and Charity, as well as that of Patience, which is a Grace produced from the mixtures of all these: And when God has given us the whole Stage of our Life to exercise all the active Virtues of Religion; it is necessary, in the state of Virtues, that some Portion and Period of our Lives be assign'd to passive Graces; for Christian Fortitude, and for Resignation and Conformity to the Divine Will. So that we may reckon Sickness among good things, as we reckon Rhubarb, and Aloes, Child-birth and Labour, Discipline and Obedience: These are unpleasant, and yet Safe,

Safe, they are Troubles, in order to Blessings, Securities from Danger, and the hard Choices of a less and more tolerable Evil.

Prayers to be used by Sick Persons.

By Dr. STANHOPE.

O Almighty God, the Father of the Spirits of all Flesh, whose never failing Providence ordereth all things both in Heaven and Earth: I desire with the profoundest Humility, and Reverence, to prostrate both Soul and Body before thee, begging that thou would'st give me Grace to behold and admire thy Doings, in all thy Dispensations towards my self and all Mankind. I acknowledge it thy Bounty that I ever was at all, and adore thy Mercy and long Suffering for preserving me thus long in the Land of the Living. My many days and years of Health and Comfort were thy Gift, and the recoveries from former Sicknesses, as well as the prevention of those Dangers and Diseases I never felt, are owing to thee alone,

alone: Man doth not live by Bread and Care, nor is reliev'd by Medicines only, but by the Word and Blessing, which proceedeth out of the Mouth of God. Grant me I beseech thee, a strong and due Sense of my entire Dependance upon thee, and Grace to improve under, and behave my self in Conformity to that Persuasion. That whether the means us'd for my Ease and Relief succeed, I may ascribe all the Glory and Thanks to thee alone; or whether thou thinkest fit to deny them there intended Effects, I may humble my self under thy mighty Hand, and remember that thou, Lord, hast done it. Inspire me, I beseech thee, with that true and Heavenly Wisdom, which may help me to discern aright the Reasons, and enable me to answer the Ends of this Correction, and all other thy Dealings with me, that I may hear the Rod, and who hath appointed it, and in all Conditions, submit my self entirely to thy good Pleasure, and glorifie God in the day of Visitation; that so this weak-

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ness of my Body may tend to the strengthening of my Virtues, and the health of my Soul, through the Merits of him, who redeem'd them both at the Price of his own Blood, even thy Son and our ever Blessed Saviour, Jesus Christ our Lord. *Amen.*

Another.

O Most Merciful God, who according to the multitude of thy Mercies, dost so put away the Sins of those who truly repent, that thou remembrest them no more ; grant me, I beseech thee, true repentance, and thy Holy Spirit ; and then open thine Eye of Mercy, upon my Languishing Condition, and give me the Comfort of Pardon and Forgiveness. Renew in me, most loving Father, whatsoever hath been decayed by the Fraud and Malice of the Devil, or by my own carnal Will and Frailness. Preserve and continue me in the Unity of thy Church ; guard me by thy Power from
all

for Sick and Dying Persons. 219

all assaults of the Tempter, and suffer him not to take Advantage of my Weaknesses. Consider, I beseech thee, my Contrition, accept my Tears, hear my own and others Prayers in my behalf, and assuage my Pains, as shall seem to thee most expedient for me. In thy Mercy, O Lord, I put my full Trust; in thy Mercy alone, and in the Merits and Sufferings of my Crucified Saviour; impute not, O Lord, unto me my former Sins, but strengthen me with thy Blessed Spirit; and whenever thou art pleased to take me hence, take me unto thy Favour, through the Merits of thy dearly beloved Son, Jesus Christ our Lord. *Amen.*

*Another for Reliance on the Mercy of
God.*

O Most Glorious Lord God, Terrible in thy Judgments, and Wonderful in all thy Dealings towards the Children of Men. Possess my Soul, I beseech thee, with awful and becoming

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ming Apprehensions of thy Majesty. Give me a serious Sense and Sorrow, for ever having hardned my Heart from thy Fear, and Provok'd that Vengeance, which can consume me in a Moment. Lord, convince me whom I ought to dread, and let me never, for the gratifying any sinful Inclination, forget any more the Lord my Maker, and incur the Displeasure of him, who is able to cast both Soul and Body into Hell. And as I implore thy Grace that this Consideration of thy Power may be an effectual Check to all my unruly Appetites; so, I beseech thee let it be my Stay and Confidence in all Dangers and Distresses; that forsaking the broken Reeds of all Worldly Successors, I may put my whole Trust in thy Mercy; and evermore serving thee, in Holiness and Pureness of Living, may even in Death it self be more than Conquerour, even in that joyfull Day, when all Enemies shall be destroyed, and the Children shall come forth from the dark Prisons of the Grave, and shine like Suns in the Kingdom

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for Sick and Dying Persons. 221

dom of thee their Father. Grant this, thou Rock of my Soul, for thy dear Son Jesus Christ's sake. *Amen.*

Another of Resignation to the Divine Will.

Hear me, Almighty and most merciful God and Saviour, extend thy accustomed Goodness to me thy poor Servant, now cast upon this Bed of Languishing, and grieved with Sicknes: Sanctifie, I beseech thee, this thy Fatherly Correction to me, and grant that I may receive it with all the patience and submission of a dutiful Child. I desire to acknowledge and adore thy Divine Wisdom and Goodness in every Dispensation of Providence toward me; and only beg, that thou wouldest keep me safe under all, and then use what Methods thou pleassest of bringing me to thy self. Manifest thy Strength in my Weakness, make even my feeble Condition an Instrument of thy Glory; and the more my outward Man decayeth, strengthen

me, I beseech thee, so much the more continually with thy Grace, and Holy Spirit, in the inner Man. Let the Sense of my Weakness add Strength to my Faith, and Seriousness to my Repentance. That, if it be thy Good Pleasure to restore me to my former Health, I may lead the residue of my Life in thy Fear, and to thy Glory; or else grant me so to take thy Visitation, that after this painful Life ended, I may dwell with thee in Life everlasting. For this, O Lord, is the chief, the most earnest Desire of my Soul; that whether I live, I may Live unto the Lord; or whether I die, I may die unto the Lord; so that living or dying I may be thine, thro' Jesus Christ, my dear and only Saviour. *Amen.*

Acts of REPENTANCE.

LET us search and try our Ways, and turn again to the Lord. Let us lift up our Hearts with our Hands, unto God in the Heavens. We have transgress-

transgressed and Rebelled, and thou hast not pardoned. O cover not thy self with a Cloud, but let our Prayer Pass through!

I have sinned, What shall I do to thee, O thou Preserver of Men? Why hast thou set me as a Mark against thee, so that I am a Burden to my self? And why dost thou not pardon my Transgression? and take away my Iniquity? For now shall I sleep in the Dust; and thou shalt seek me in the Morning, but I shall not be.

The Lord is righteous, for I have rebelled against his Commandments: Behold, O Lord, I am in Distress, my Bowels are troubled, my Heart is turned within me; for I have grievously rebelled. Thou O Lord remainest for ever; thy Throne from Generation to Generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and so shall we be turned; renew our Days, as of Old. O reject me not utterly, and be not exceeding wrath against thy Servant.

O remember not the Sins of my Youth; but according to thy Mercy think upon me, O Lord, for thy Goodness: For I am poor and needy, and my Heart is wounded within me: I am gone like the Shadow that declineth; I am tossed up and down, like the Locust.

Enter not into Judgment with thy Servant, O Lord; for in thy sight shall no Man living be justified. Teach me to do the thing that pleaseth thee, for thou art my God; let thy loving Spirit lead me forth into the Land of Righteousness. I will behave my self wisely, in a perfect Way: O when wilt thou come unto me? I will walk in thine House with a perfect Heart. I will set no wicked thing before my Eyes. I hate the work of them that turn aside, it shall not cleave to me. Hide thy Face from my Sins, and blot out all my Iniquities. Create in me a clean Heart, O God, and renew a right Spirit within me. The Sacrifice of God is a troubled Spirit; a broken and a contrite Heart, O God, thou wilt not despise.

Acts

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Acts of FAITH.

LORD! Whither shall I go? Thou hast the Words of Eternal Life; Lord, I believe what thou in Mercy hast revealed unto me, help thou my Unbelief. If God be for us, who can be against us? He that spared not his own Son, but deliver'd him up for us all, how shall he not with him give us all things? Who shall lay any thing to the charge of God's Elect? It is God that justifieth, who is he that condemns? It is Christ that died, yea rather that is risen again; who sitteth at the right hand of God, making Intercession for us.

If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our Sins. This is a faithful Saying, and worthy of all acceptation, That Jesus Christ came into the World to save Sinners. I am bound to give thanks unto God always, because God hath, from the beginning, chosen me

to Salvation, through Sanctification of the Spirit, and Belief of the Truth, whereunto he called me by the Gospel, to the obtaining of the Glory of the Lord Jesus Christ. Now the Lord direct my Heart into the Love of God, and into the patient Waiting for Christ.

There is no Name under Heaven whereby we can be saved, but only the Name of the Lord Jesus. God forbid that I should glory, save in the Cross of Jesus Christ. I desire to know nothing but Jesus Christ, and him crucified. For to me to live is Christ, and to dye is Gain. O Blessed Mediator, I believe that thou art the Son of God, the Saviour of the World, the Resurrection and the Life: He that believes in thee, tho' he were dead, yet shall he live.

O Death! where is thy Sting? O Grave! where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law. But Thanks be to God, who gives us the Victory, thro' our Lord Jesus Christ. Lord, make me stedfast and unmoveable, always about-

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abounding in the Work of the Lord ;
for I know that my Labour shall not
be in vain in the Lord.

Acts of PATIENCE.

I Will seek unto God, unto God
will I commit my Cause ; who
does great things and unsearchable ;
marvellous things without number :
To set up on high those that are low ;
that they who mourn, may be exalted
to Safety. Behold happy is the Man
whom God correcteth ; therefore de-
spise not thou the Chastening of the
Almighty.

He maketh sore, and bindeth up ; he
woundeth, and his hands make whole.
He shall deliver thee in six Troubles,
yea, in seven there shall no Evil touch
thee. In the Time of Trouble he shall
hide me in his Pavilion, in the Secret
of his Tabernacle shall he hide me ;
he shall set me up upon a Rock. Yea,
tho' I walk thro' the Valley of the
Shadow of Death, I will fear no Evil ;
for

for thou art with me; thy Rod, and thy Staff comfort me.

The Lord looketh down from the height of his Sanctuary; to hear the Groaning of his Prisoners, to loose those that are appointed to Death. It is good that a Man should hope, and wait quietly for the Salvation of the Lord. Shall we receive Good at the hand of God, and shall we not receive Evil? 'Tis the Lord's Mercy that we are not consumed, because his Compassions fail not; they are new every Morning, great is thy Faithfulness. The Lord is my Portion, therefore will I hope in him.

Will the Lord cast me off for ever?
And will he be favourable no more?
Is his Mercy clean gone for ever?
Does his Promise fail for evermore?
Has God forgotten to be gracious?
And shut up his Compassion in Displeasure? — Surely God is faithful,
who will not suffer me to be tempted
above what I am able; but will, with
the Temptation, make a way to escape,
that I may be able to bear it.

Where-

Wherefore does a living Man complain? A Man for the Punishment of his Sins? Oh! that thou would'st hide me in the Grave of Jesus! That thou would'st keep me secret, until thy Wrath be past!--It is the Lord, let him do what seemeth him good.

A Prayer for Repentance.

O Thou Great Judge of all the World; thou lovest not that a Sinner should perish, but delightest in our Conversion and Salvation, and hast, in our Lord Jesus Christ, establish'd the Covenant of Repentance, and promised Pardon to all them that confess their Sins, and forsake them: O my God, I remember that I did sin with Greediness and Passion, and eager Desires; but now I heartily renounce all Affection to Sin, and would not buy my Health, nor redeem my Life, with acting against the Laws of my Maker; but would rather dye, than offend thee. Let my Heart be as a River of Waters,

Waters, and my Head a Fountain of Tears: Let every Sigh be the Expression of Repentance, and every Groan an Accent of Spiritual Life, and every Stroke of my Disease a Punishment of my Sin, and an Instrument of Pardon. Support me with thy Graces, strengthen me with thy Spirit; and having softened my Heart with the Fire of thy Love, and with the Dew of Heaven, with Penitential Showers; bring me to the Land of Innocence and Pleasure, where I shall sin no more, and grieve no more; thro' Jesus Christ, who is our Hope, the Resurrection of the Dead; the Justifier of Sinners, and the Glory of all faithful Souls. *Amen.*

A Prayer for Faith.

O Holy and Eternal Jesus, who did'st dye for me and for all Mankind, abolishing our Sin, reconciling us to God, adopting us into the Portion of thy Heritage, and establishing

for Sick and Dying Persons. 231

blissing with us a Covenant of Faith and Obedience ; making our Souls to rely upon Spiritual Strengths, by the Supports of a Holy Belief, and the Expectation of great Promises, and the Infallible Truths of God : O let me for ever dwell upon this Rock, leaning upon thy Arm, believing thy Word, trusting in thy Promises, waiting for thy Mercies, and doing thy Commandments : That the Devil may not prevail upon me, nor my own Weaknesses abuse or unsettle my Perswasions, nor my Sins discompose my just Confidence in thee, and thy Eternal Mercies. Let me always be thy Servant and thy Disciple, and dye in the Communion of thy Church. Lord, I renounce whatsoever is against thy Truth ; and if secretly I have, or do believe any false Proposition, I do it in the Simplicity of my Heart, and great Weakness ; and if I could discover it, I would dash it to pieces by a solemn disclaiming it : For thou art *The* *Life* ; and *the Truth, and* that whatsoever thou

thou hast declared, That is the Truth of God ; and I do firmly adhere to the Religion thou hast taught, and glory in nothing so much, as that I am a Christian. O my God, tho' I dye, yet will I put my Trust in thee. In thee, O Lord have I trusted ; let me never be confounded. *Amen.*

A Prayer for Patience.

Most merciful and gracious Father, who, in the Redemption of lost Mankind, by the Passion of thy most holy Son, hast establish'd a Covenant of Sufferings, I bless and magnifie thy Name that thou hast adopted me into the inheritance of Sons. Lord, my Spirit is willing, but my Flesh is weak ; I humbly beg of thee therefore, that I may now rejoyce in this thy Dispensation and Effect of Providence. I know, and am perswaded, that thou art then as gracious, when thou smitest us for Amendment and Trial, as when thou relievest our wearied Bodies

for Sick and Dying Persons. 233

dies in compliance with our Infirmary. I rejoyce, O Lord, in thy myſterious Mercy, who, by Sufferings, haſt turned our Miſeries into Advantages unſpeakable: For ſo thou makeſt us like to thy Son, and givelt us a Gift that the Angels never did receive; for they cannot die, in conformity to, and imitation of their Lord and ours; but, bleſſed be thy Name, we can, and deareſt Lord, let it be ſo. Thou, who art the God of Patience and Conſolation, ſtrengthen me in the inner man, that I may bear the Yoke and Burthen of the Lord without Murmuring. Lord, ſanctifie this my Sickneſs; pity, ſtrengthen and deliver me. O let me never charge God fooliſhly, nor offend thee by an uneaſie Spirit, nor weaken the Hands and Hearts of thoſe who charitably miniſter to my Needs; but let me paſs thro' the Valley of Tears, and the Valley of the Shadow of Death, with Safety and Peace, with a meek Spirit, and a ſenſe of the Divine Mercies; and grant, that by the Mercies and Interceſſion of the Holy Jeſus, and
the

the Conduct of thy Blessed Spirit, and the Ministry of Angels, I may enter into those Mansions, where holy Souls rest, and weep no more. Hear me, gracious Father, through the Merits of our merciful High-Priest, who once suffered for me, and for ever intercedes for me at thy right Hand. *Amen.*

A Prayer to be used at taking Physick.

O Most blessed and Eternal Jesus, who art the great Physician of our Souls, and the Sun of Righteousness arising with Healing in thy Wings, to thee is given, by thy heavenly Father, the Government of all the World, and thou disposest every great and little Accident to thy Father's Honour, and to the comfort of them that love and serve thee: Be pleased to bless the Ministry of thy Servant, in order to my Ease and Health; direct his Judgment, prosper the Medicines, and dispose the Chances of my Sickness fortunately, that I may feel the Blessing and Loving-kindness

kindness of the Lord, in the ease of my Pain, and restitution of my Health; that I, being restored to the Society of the Living, and to thy solemn Assemblies, may praise thee and thy Goodness, secretly among the Faithful, and in the Congregation of thy redeemed Ones, here in the outer Courts of the Lord, and hereafter in thy eternal Temple for ever and ever. *Amen.*

*An Act of Holy Resolution of Amendment
of Life, in case of Recovery.*

O Most just and merciful Lord God, who hast sent evil Dis-eases, Sorrow and Fear, Trouble and Disquiet, Briars and Thorns, into the World, and planted them in our Houses, and round about our Dwellings, to keep Sin from our Souls, or to drive it thence: I humbly beg of thee, that this my Sicknes may serve the Ends of thy Spirit, and be a Messenger of Spiritual Life, and an Instrument of reducing me to more religious and sober
ber

ber Courses. I know, O Lord, that I am unready and unprepared in my Accounts, having thrown away great Portions of my Time in Vanity, and set my self hugely back in the Accounts of Eternity ; and I had need live my Life over again , to live it better ; but thy Counsels are in the great Deep ; and I know not what thou wilt determine of me. If I die, I throw my self into the Arms of the Holy Jesus, whom I love above all things ; and if I perish, I know I have deserved it : But thou wilt not reject him that loves thee : If then thou in Mercy art pleased that I should recover, I will live by thy Grace, and help to do the Work of God, and passionately pursue my Interest of Heaven, and serve thee in the Labour of Love, with the Charities of a holy Zeal, and the Diligence of a firm and humble Obedience. Lord, I will dwell in thy Temple, and in thy Service : Religion shall be my Employment, and Alms my Recreation, and Patience my Rest ; and to do thy Will, shall be my Meat and Drink ;

for Sick and Dying Persons. 237

Drink; to live shall be Christ, and then to die shall be Gain. O spare me a little, that I may recover my Strength, before I go hence, and be no more seen.

Thy Will be done in Earth, as it is in Heaven.

A Thanksgiving if the Person Recover.

By Dr. STANHOPE.

O Most mighty God and merciful Father, wonderful in thy Doings, and gracious in all thy Dispensations toward the Children of Men; I, thy unworthy Servant, prostrate my self before thee, with all the fervent Affections of a grateful Breast, acknowledging it thy Goodness that I am not long ago consumed. *Thou, Lord, hast chastened and corrected me, but thou hast not given me over unto Death.* Blessed therefore be that Divine Wisdom, which saw this late Affliction seasonable, and would not suffer me to perish in my Folly, for want of such necessary Warning. Blessed be that tender
Compass-

Compassion, which in the midst of Wrath remembred Mercy; which made all my Bed in my Sickness; which passed by my Impatience, and many Infirmities; and inclined a willing Ear to the wandring and discompos'd Supplications of a poor feeble Wretch, when he cried unto thee in his extreme Anguish and Distress. Blessed be the powerful Influences of that Grace, which dispos'd my Heart to Consideration and Repentance. But, above all, blessed for ever be that Power and Goodness, which, by sparing me when I had deserved to be utterly cut off, hath given me opportunity to make good those holy Resolutions which thy Grace inspir'd, when I was in trouble. Lord, let this Goodness of thine, and my own serious Purposes of Amendment, never slip out of my Mind; but preserve in me a constant tender sense of the indispensable Obligations I lie under to better Obedience, make me every Day more and more zealous in promoting thy Glory, and the Good of my Brethren: As a Person sav'd from Destruction,

struction, for this very end, that the remainder of my Life should be employ'd in the Service of my gracious Deliverer : In this sense, O my God, I humbly offer and present unto thee this Soul and Body, rescued from Hell and the Grave ; beseeching thee to keep them thine for ever. O let not the Return of my Health produce a Relapse into my former Sins ; but become an Instrument of thy greater Honour, of my own stricter and more stedfast Virtue here, and my more exquisite Happiness hereafter. O ! that the Talents of Time and Ability to do Good, which have been heretofore so wretchedly neglected, may (now they are afresh committed to my Trust) be for the time to come so faithfully improv'd, that the shining Graces of an exemplary Conversation may hold some proportion with the Blessings I have been so particularly favour'd withal. Let these excite, not me only, but others also, by my Example, to love thee more fervently, to serve thee more chearfully, to trust in thee more assuredly :

In

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In thee, O Lord, who shewest us thy Goodness so plenteously, and daily pourest thy Benefits upon us: In thee, who never failest or forsakest them that seek thee: In thee, whose Mercies are sweet, whose Lovingkindness is better than Life it self, whose Service is perfect Freedom, and in keeping whose Commandments there is exceeding great Reward. To this end, sanctifie I beseech thee, all the Methods of thy Providence to the Salvation of my immortal Soul; and especially, let not thy abused Mercies ever rise up in Judgment against me. O! may my past Sufferings work in me great Humility and godly Fear; that from them I may confirm my self in Faith and Patience, and an entire resignation to thy Will and wiser Choices for me. Bring back frequently to my remembrance the Promises and Supplications poured out in the Bitterness of my Soul, that those successful Addresses to the Throne of Grace, may stir me up effectually to the paying what I then so solemnly vow'd. *Open thou my Lips, O Lord, that my Mouth*

Recovery from Sickness. 241

Mouth may declare thy Mercy and Truth as long as I live, and praise my God while I have any Being. And forasmuch as this Recovery is only the lengthning out a little that Span of Life, which must shortly have an end, suffer me not, I pray thee, to forget, that I am a Stranger upon Earth; but help me so to disengage my Heart from these things here below, (which, my own late Experience hath taught me, *cannot profit in the Day of Wrath*, that my Hopes and Affections may be unalterably fix'd upon those better and eternal Treasures, which thou hast prepared for them that love thee. Let the Thoughts and certain expectation of Death and Judgment, be so constantly, so powerfully present to my Soul, that in *what hour soever my Lord shall come*, I may be found ready to meet him, and to go *in with him to the Marriage*. Even so, Blessed Jesu, grant me in such manner, to *pass thro' things temporal, that I finally lose not the things eternal*; but that I may use and improve thy Grace here, till Grace at last be swallowed up in
M Glory,

Glory, and I translated to my Master's Joy. All which I beg for thy own Merit's sake, my only Mediator and Redeemer: To whom with the Father, and Holy Spirit, be ascribed, as is most due, from me and every Creature, all Honour and Glory, Dominion and Power, Thanksgiving and Praise, and humble Adoration, henceforth and for evermore. *Amen.*

*But if there appears no Hopes of Recovery,
then may the Standers-by Pray:*

Almighty God, Father of Mercies, the God of Peace and Consolation, of Rest and Pardon, we thy Servants, tho' unworthy to pray to thee, yet, in Duty to thee, and Charity to our Brother, humbly beg Mercy of thee, for him, to descend upon his Body and his Soul. O One Sinner, O Lord, for another; the Miserable for the Afflicted; the Poor for him that is in Need: But thou givest thy Graces and thy Favours by the measures of thy

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own Mercies, and in proportion to our Necessities. We humbly come to thee in the Name of Jesus, for the Merit of our Saviour, and the Mercies of our God, praying thee to pardon the Sins of this thy Servant, and to put them all upon the Accounts of the Cross, and to bury them in the Grave of Jesus, that they may never rise up in Judgment against thy Servant, nor bring him to shame and Confusion of Face in the Day of final Enquiry and Sentence. *Amen.*

Give thy Servant Patience in his Sorrows, Comfort in this his Sickness, and restore him to Health, if it seem good to thee, in order to thy great Ends, and his greatest Interest. And however thou shalt determine concerning him in this Affair, yet make his Repentance perfect, and his Passage safe, his Faith strong, and his Hope modest and confident; that when thou shalt call his Soul from the Prison of the Body, it may enter into the Securities and Rest of the Sons of God, and into the Custody of Jesus. *Amen.*

Thou, O Lord, knowest all the Necessities and all the Infirmities of thy Servant ; fortifie his Spirit with celestial Joys and perfect Resignation, take from him all degrees of inordinate or insecure Affections to this World, and enlarge his Heart with Desires of being with thee, and of freedom from Sins, and fruition of God.

Lord, let not any Pain or Passion discompose the Order and Decency of his Thoughts and Duty ; and do thou provide him a way of Escape, even by the Mercies of a longer and more holy Life, or by the Mercies of a blessed Death: Even as it pleases thee, O Lord, so be it.

Let the Tenderneſs of his Conſcience, and the Spirit of God, call to mind his Sins, that they may be confeſs'd and repented of ; becauſe thou haſt promiſed, that if we confeſs our Sins, we ſhall have Mercy. Let thy mighty Grace draw out from his Soul every Root of Bitterneſs, leſt the Remains of the Old Man be accuſed with the Reſerves of thy Wrath : But

Amen.

in the Union of the Holy Jesus, and in the Charities of God, and of the World, and the Communion of all the Saints, let his Soul be presented, to thee blameless, entirely pardoned, and thoroughly washed, through Jesus Christ our dear Redeemer. *Amen.*

To which may be further added.

WHEN, in unspeakable Glory thou dost come, dreadfully judge the whole World, vouchsafe, O gracious Redeemer, that this thy Servant may, in the Clouds, meet thee cheerfully. They who have been dead from the beginning, with terrible and fearful Trembling stand at thy Tribunal, waiting thy just Sentence, O blessed Saviour Jesus. None shall there avoid thy formidable and most righteous Judgment. All Kings and Princes, with Servants, stand together, and hear the dreadful Voice of the Judge, condemning the People which have sinned into Hell. From which sad Sentence, O Christ, deliver thy Servant. *Amen.*

This to be used by the Dying Person.

O Almighty Lord, Father of Mercies, and God of all Comfort; I flee unto thee for Succour in this my great Extremity; most humbly beseeching thee, to support and strengthen me in the last Conflict of my Life. Deliver me from the Snares and Terrors of the Wicked One. Sustain my Agonies with the peaceful Comforts of a quiet and good Conscience, and of perfect Reconciliation with thee my God. Lord, as thou bringest me nearer to thy self, so let my Love and my Desires of thee be stronger. And, O that it might please thee, in thy abundant Mercy, to afford me some foretaste of future Bliss; that I may triumph even in Death it self. But if in this I know not what I ask, yet at least suffer not my Faith to be shaken, nor thy Loving Kindness to fail; and however thou dealest with this corruptible Body, let my Soul, I implore thee, be precious in thy sight; wash'd in the Blood

Blood of the immaculate Lamb of God, that all its Pollutions being purged and done away; it may be presented pure and without spot before thee, and be received into thy everlasting Kingdom, thro' the Merits and Mediation of Jesus Christ, thy only Son, our Lord and Saviour. *Amen.*

To which may be added, if he be capable.

ALL Glory be to thee, O Lord, that thou hast consider'd my low Estate, and hast not shut me up in the Hands of my Enemies, nor made my Foes to rejoice over me: And now let thy right hand protect me, and let thy Mercy come upon me; for my Soul is in Trouble and Anguish, because of its departure from the Body. O let not the Assemblies of its wicked and cruel Enemies meet it in passing forth, nor hinder me by reason of the Sins of my passed Life. O Lord, be favourable unto me, that my Soul may not behold the hellish Countenances of the Spirits of Darknes, but let thy bright and

joyful Angels entertain it. Place me by thy merciful Arm, before thy Seat of Judgment; and let not the Hand of the Prince of this World, snatch me from thy Presence, or bear me into Hell. Mercy, sweet Jesu. *Amen.*

O holy and most gracious Saviour Jesus, enter not into Judgment with thy Servant: *Spare me, whom thou hast redeemed with thy most precious Blood:* Deliver me from all Evil, for whose sake thou didst suffer all Evil and Mischief; *from the Crafts and Assaults of the Devil, from the Fear of Death and from everlasting Perdition.* Good Lord, deliver me.

Impute not unto me the Follies of my Youth, nor any of the Errors and Miscarriages of my Life; but strengthen me in my Agony; let not my Faith waver, nor my Hope fail, nor my Charity be disordered; let none of my Enemies imprint upon me any afflictive or evil Phantasm, let me die in Peace, and rest in Hope, and rise in Glory. *Amen.*

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Let my Portion be with *Abraham*,
Isaac and *Jacob*, with *Job* and *David*,
with the Prophets and Apostles, with
Martyrs, and all thy holy Saints, in
the Arms of Christ, in the Bosom of
Felicity, in the Kingdom of God, to
eternal Ages. *Amen. Amen.*

*Come, Lord Jesu, come quickly. Lord,
receive my Spirit. Amen.*

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THE PASCHAL LAMB.

A Treatise Explaining the Nature, Design, and Benefits

OF THE
HOLY SACRAMENT.

With Suitable Devotions.

A Prefatory Discourse, concerning a due Preparation for Receiving the Holy Sacrament.

By Bishop BEVEREGE.

MANY of late Years have taken occasion to write whole Books, some large Volumes, concerning the Preparation requir'd to the due Receiving of the *Lord's Supper*. But all that hath been, or need, or can be said to any purpose about it, is fully comprehended

prehended in the few Words taught by our Church, even that they who come to the *Lord's Supper*, are required to *examine themselves about their Repentance, their Faith, and their Charity.*

We must examine our selves, *whether we sincerely repent of our former Sins, stedfastly purposing to lead a New Life:* For, unless we are sensible of, and truly penitent for our former Sins, we cannot have that respect and value for the Body and Blood of Christ which was broken and shed for us; and is necessary to our due, reverent, and worthy receiving of them, when offer'd in this Holy Sacrament: Neither are we qualified for that Pardon and Remission which is there offer'd to us; for that being promis'd only to the Penitent, none else are capable of it, and therefore cannot possibly receive it in that Sacrament.

Neither is it sufficient that we are griev'd, and troubled for our former Sins; but we must repent truly of them, so as *stedfastly to purpose and resolve, by the Grace of God, to lead,*
for

for the future, a *New Life*: For otherwise, it is no true Repentance. And besides, our Souls are here strengthened and refreshed only as to their *new and spiritual Life*; and therefore, they who do not lead such a new and spiritual Life, or at least do not stedfastly purpose to do so, having no subject Matter for the Body and Blood of Christ to work upon, cannot receive it worthily; for they cannot receive it to any Purpose or Effect.

Wherefore, they who come to the Lord's Supper, must search very diligently into their Hearts and Lives, and impartially examine themselves, and consider, whether they have not hitherto lived in some known Sin, or in the neglect of some known Duty; and if they have, they must resolve, by God's Assistance, to do so no longer; but to live for the future, a truly pious and good Life, as becometh the Gospel of Christ. And if they have done any wrong to any Man, they must make him Restitution, and all the Satisfaction that they are able, as ever they
 desire

desire to be worthy Communicants in those holy Mysteries, or to receive any Benefit or Comfort from them. In short, they must seriously consider wherein they have broken that solemn Vow which they made to God, in the Sacrament of *Baptism*: And whensoever they come to that of the *Lord's Supper*, they must renew and ratifie the said Vow, and resolve in good earnest to keep it in all Points more exactly for the future.

Having thus examined their *Repentance*, they must, in the next place, examine, whether they have a *lively Faith in God's Mercies through Christ, with a thankful Remembrance of his Death*; for without *Faith*, they cannot receive the Body and Blood of Christ at all, and therefore not worthily; without *Faith* also, they cannot rightly *discern* the Body and Blood of *Christ* from the Bread and Wine; and therefore must needs Eat that Bread, and drink that Cup of the Lord unworthily.

Now

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Now this *Faith* necessarily supposeth our knowledge of the Fundamental Articles of the Christian Faith, the nature of this holy Institution, and likewise the Mercies which God hath promis'd in *Jesus Christ*; upon which, it must be in this case particularly exercis'd, with a *thankful Remembrance of that Death*, by which he merited, and upon the sole Account whereof God hath promised the said Mercies to us.

So that when, upon Examination, we find, that we *truly repent of our former Sins*, *stedfastly purposing to lead a new Life*; we must come to the *Lord's Supper* with a *lively Faith*, firmly believing, that as really as we there eat and drink the outward Elements of Bread and Wine, we do at the same time receive the full Pardon of all our Sins, by means of the Body and Blood of *Christ*, then and there communicated to us, as broken and shed for us; and not only the Pardon of our former Sins, of God's *infinite Mercy in Christ*, but likewise Grace and Strength to perform our holy Purposes and Resolutions, so as to live
for

for the future in newness of Life. He that comes to the *Lord's Table* with such a well-grounded Faith, can never return without the Blessings he came for, but will find his Soul more strengthened and refreshed by the Body and Blood of *Christ* his Saviour, than any can imagine but he that feels it.

Wherefore it being requisite that no Man should come to the *Lord's Supper*, but with such a full Trust and Confidence in *God's Mercies* through *Christ*; if any Man, by looking carefully into his Heart, finds his Conscience touch'd with so quick a sense of his former Sins, that he knows not what to do, nor can satisfy his own Mind, so as to be able to come to the Holy Communion, with a lively Faith and quiet Conscience, he should then go to some discreet and able Minister of *God's Word*, and open his Grief, that by the Ministry of *God's holy Word* he may receive the benefit of Absolution, together with ghostly Counsel and Advice, to the quieting of his Conscience, and avoiding all Scruples and Doubtfulness.

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The last thing which they who come to the *Lord's Supper* must examine themselves about, is, whether *they be in Charity with all Men*; so as not to bear any Grudge, Malice, or Hatred against any Person whatsoever: For the *Lord* himself hath said; *If ye forgive not Men their Trespases, neither will your Father forgive your Trespases*, Mat. vi. 15. Unless we forgive all the Wrongs or Injuries that other Men have done us, we cannot go to this Sacrament with any true Faith and Trust in *God's Mercies* for the Pardon of our Sins; for he hath told us before-hand, that he will not pardon them. Therefore, saith he, *if thou bring thy Gift to the Altar, and there rememberest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift*, Matth. v. 23, 24. Whereby he hath plainly given us to understand, that he will not accept of the Offering that we make, nor of any thing we do at his own Table, except we be in Charity with all Men.

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And therefore, where there hath been any Hatred, Malice or Variance betwixt Parties, they must of necessity, first be reconciled to one another, before they can be reconciled to God, so as truly to partake of the Body and Blood of *Christ* for the Pardon of their Sins. But if one of the Parties hath a mind to be reconciled, and the other not, the Church hath given Directions what is to be done in that case, in the Rubrick before the Communion.

He who upon Examination finds, that he thus *truly repenteth of his former Sins, hath a lively Faith in God's Mercies through Christ, and is in Charity with all Men*, may well come to the Lord's Supper, without fear of eating that Bread, and drinking that Cup of the Lord unworthily: For coming with a deep sense of his former Sins upon his Mind, he cannot but carry himself there with all Humility, Reverence and godly Fear, that is due unto, and becoming those holy Mysteries: Coming with a quick and lively Faith, he must needs *discern the Lord's Body*:
And

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And coming likewise with a true Christian Charity, he is every way qualified to receive the Body and Blood of *Christ*, and to partake of the great Benefits and Blessings which are offered and exhibited to the Faithful in the *Lord's Supper*.

And if he finds moreover, that he does not only act these Christian Graces at present, but hath exercised himself so long in them, that they are now become habitual to him, then he will not always need so much actual Preparation, but being thus habitually disposed for it, he may, to his unspeakable comfort, receive the blessed Body and Blood of his *Saviour*, whensoever it is administered, though it be every Lord's Day in the Year, as it was in the Primitive Times, or every Day in the Week, as it was sometime in the Days of the Apostles, and may be so still, according to the Liturgy of the *Church of England*.

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*An Advice and Direction about
receiving it.*

By *Arch-Bishop* TILLOTSON.

THE Holy Sacrament, or last Supper of our most blessed Lord, is the most solemn Institution of our Religion; and as we are Christians, we are oblig'd to the frequent receiving of it; and we cannot neglect it without a great contempt of our Blessed Saviour and his Religion. He hath appointed it for a solemn Remembrance of his great Love to us, in laying down his Life for us, and therefore he commands us *to do it in remembrance of him*; and St. Paul tells us, *That as often as we eat this Bread, and drink this Cup, we do shew forth the Lord's Death till he come.*

Both the Comfort and the Benefit of it are great. The Comfort of it, because it does not only represent to us the exceeding Love of our Saviour, in giving his Body to be broken, and
his

260 *The Nature, Design, &c.*

his Blood to be shed for us; but it likewise seals to us all those Blessings and Benefits which are purchased and procured for us by his Death and Passion, the Pardon of Sins, and Power against Sin.

The Benefit of it is also great, because hereby we are confirm'd in Goodness, and our Resolutions of better Obedience are strengthened; and the Grace of God's Holy Spirit to enable us to do his Will, is hereby conveyed to us.

And the best Preparation for it, is by a sincere Repentance for all our Sins and Miscarriages, which we remember our selves to be at any time guilty of; by daily Prayer to God, that he would give us a sincere Repentance for all our Sins, and mercifully forgive them to us; and by a sincere and firm Resolution to forsake our Sins, and to do better for the future; to be more careful of all our Actions, and more constant in Prayer to God for his Grace to enable us to keep his Commandments; by being in Charity

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city with all Men; and by forgiving those who have injured us by Word or Deed; as we hope for Forgiveness from God.

And let none of us say, That we are not fitted and prepared for it. It is our Duty to be so: And if we be not prepar'd to receive the Sacrament, we are not qualified for the Mercy of God, and for his Forgiveness; we are not prepared for the Happiness of Heaven, and can have no hopes to come thither: But if we prepare our selves as well as we can by Repentance, and Resolutions of being better, and by praying heartily and earnestly to God for his Grace, he will accept of this Preparation, and will give us the Comfort of this Holy Sacrament.

A Prayer to God, that he would be pleased to assist and accept our Preparation to Receive the Blessed Sacrament.

CAst down thy Eye of Mercy and Compassion, most Gracious Father,

262 *Preparatory Devotions,*

ther, on thy unworthy Servant, humbly acknowledging my Unworthiness and Insufficiency of my self, for any thing that is good. I am sensible, that without thee I can do nothing ; and therefore do humbly implore thy gracious Assistance, and acceptance of my Endeavour to prepare my self for the worthy Receiving of the Blessed Sacrament of the Body and Blood of thy dear Son.

Stir up, I beseech thee, such pious Affections and Dispositions in my Soul, and fill my Mind with such holy Meditations as are suitable to this occasion. Grant me such a sense of my Sins, and of the Sufferings of my Blessed Saviour for them, as may affect my Heart with a deep Sorrow for my Sins, and Displeasure against them, and may effectually engage me to Love, and live to him who dy'd for me, Jesus Christ my Blessed Saviour and Redeemer. *Amen.*

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for a worthy Reception. 263

*A Prayer to God, to prepare our Heart for
the worthy Receiving of the Holy Sa-
crament, and to make us partakers of
the Blessings and Benefits of it.*

I Come to thee, O my Lord God,
from whom are the Preparation
of the Heart, and the good Disposition
of our Minds for thy worship and Ser-
vice. Fit me, O Lord, by hearty Con-
trition for my Sins, and a sincere Re-
solution of a better Course, to ap-
proach thy Altar. Accept of the Ex-
piation which thy Son hath made of
all my Transgressions by the Sacrifice
of himself, as of a Lamb without Spot
and Blemish. Let the Remembrance
of my Sins, and of his bitter Sufferings
for them, pierce my very Heart, and
engage me for ever to love and serve
him, who laid down his Life for me.
Cleanse me, O Lord, from all Filthi-
ness of Flesh and Spirit, that I may be a
meet Guest for thy holy Table, and a
real Partaker of those Blessings and
Benefits which are represented in the
Sacra-

Sacrament of Christ's Body and Blood. Strengthen, O God, all good Resolutions in me; enable me by thy Grace faithfully to perform the Conditions of that Covenant, which I made in Baptism, and intend to renew in the Holy Sacrament, by dedicating my self entirely, and for ever, to the Service of my Blessed Redeemer, who hath loved me, and wash'd me from my Sins in his own Blood: To him be all Honour and Glory, Thanksgiving and Praise, Love and Obedience, for ever and ever. *Amen.*

I Have sinned: What shall I do unto thee, O thou preserver of Men! Lord, I am not worthy to come under thy Roof, but speak the Word only and thy Servant shall be healed.

O God, to whom Vengeance belongeth, shew thy self, but let it be in pity and compassion to thy wretched and unworthy Servant, who, in all humility, confess my self a wicked and sinful Creature. I acknowledge those
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Sins, which, if I would, I cannot hide from thee, *viz.* ----- I accuse my self of my wicked Desires and Thoughts which I have conceiv'd, of my wanton and evil Words which I have spoken, of my naughty and ungodly Deeds which I have committed; of wanton and idle Sins, of serious and deliberate Sins, of secret and whispering Sins, of presumptuous and crying Sins: And now, my most merciful Father, accept, in thy abundant compassion, I humbly beseech thee, my unfeigned Sorrow for all my past Transgressions: And grant that I may never so presume of thy Mercy as to despise the Riches of thy Goodness, but that thy Forbearance and Long-suffering may lead me to Repentance and Amendment of my sinful Life, to thy Honour and Glory, and my final Acquittance and Absolution in the Day of the Lord Jesus. *Amen.*

Almighty God, unto whom all Hearts are open, all Desires known; and from whom no Secrets are hid; cleanse and direct the Thoughts of

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my

266 Self-Examination concerning

my Heart, by the Inspiration of thy Holy Spirit; that I may discern and lament the Miscarriages of my past Life, and for the time to come may perfectly love thee, and worthily magnifie thy Holy Name, thro' Christ my Saviour. *Amen.*

Brief Heads of Self-Examination, concerning the Breaches of our Duty.

THE Use of the following Catalogue of Sins is this: Upon Days of Humiliation, especially before the Sacrament, read them consideringly over; and at every particular, ask thine own Heart, Am I guilty of this? And whatsoever, by such Examination, thou findest thy self faulty in, confess particularly and humbly to God, with all the heightning Circumstances which may any way increase their Guilt: and make serious Resolutions against every such Sin for the future. After which, thou mayest use the Form Annex'd. To

To G O D.

FAITH.

NOT believing there is a God.
Not believing his Word.
Not believing it practically, so as to
live according to our Belief.

H O P E.

Despairing of God's Mercy, so as to
neglect our Duty.
Presuming groundlessly on it, whilst we
go on in wilful Sin.

L O V E.

Not loving God for his own Excel-
lencies.
Not loving him for his Goodness to us.
Not labouring to please him.
Not desiring to draw near to him in
his Ordinance.
Not longing to enjoy him in Heaven.

F E A R.

Not fearing God, so as to keep from
offending him.
Fearing Man above him, by commit-
ting Sin, to shun some outward
Suffering.

268 *Self-Examination concerning*

TRUST.

Not Trusting in God, in Dangers and Distresses.

Using unlawful means to bring us out of them.

Not depending on God, for supply of our Wants.

Immoderate Care for outward things.

Neglecting to labour, and expecting God should support us in our Idleness.

Not looking up to God, for a Blessing on our Honest Endeavours.

HUMILITY.

Not having a high Esteem of God.

Not submitting obediently to his Will.

Not patiently suffering it, but murmuring at his Corrections.

Not amending by them.

Not being thankful to him.

Not acknowledging his Wisdom in choosing for us, but having eager and impatient Desires of our own.

HONOUR.

Not honouring God by a reverent usage of the things that relate to him.

the Breaches of our Duty. 269

Behaving our selves irreverently in his
House.

Robbing God, by taking things that
are consecrated to him.

Profaning Holy Times, the Lord's
Day, and the Feasts and Fasts of
the Church.

Neglecting to read the Holy Scriptures,
not marking when we do read.

Being careless to get Knowledge of our
Duty; chusing rather to continue
ignorant, than put our selves to the
Pains or Charge of Learning.

Placing Religion in hearing of Sermons,
without Practice.

Breaking our Vow made at Baptism.
By resorting to Witches and Conjurers;
i. e. to the Devil.

By Loving the Poms and Vanities of
the World, and following its sinful
Customs.

By fulfilling the Lusts of the Flesh.
Profaning the Lord's Supper.

By coming to it ignorantly, without
Examination, Contrition, and Pur-
poses of New Life.

270 *Self-Examination concerning*

Behaving our selves irreverently at it,
without Devotion, and Spiritual
Affection.

By neglecting to keep the Promises
made at it.

Profaning God's Name, by Blasphemous Thoughts, or Discourse.

Giving others Occasion to Blaspheme
him, by our vile and wicked Lives.

Taking unlawful Oaths.

Perjury.

Swearing in ordinary Communication.

W O R S H I P.

Not Worshipping God.

Omitting Prayers, publick or Private
and being glad of a Pretence to
do so.

Asking Unlawful Things, or to Unlawful Ends.

Not purifying our Hearts from Sin,
before we pray.

Not Praying with Faith and Humility.

Coldness and deadness in Prayer.

Wandering thoughts in it.

Irreverent gestures of body in Prayer.

Re-

the Breaches of our Duty. 271

REPENTANCE.

Neglecting the Duty of Repentance.

Not calling our selves to Daily Account for our Sins.

Not assigning any Set or Solemn Times for Humiliation, and Confession, or too seldom.

Not deeply Considering our Sins, to beget Contrition.

Not acting revenge upon our selves, by Fasting, and other Acts of Mortification.

IDOLATRY.

Outward Idolatry, in Worshipping of Creatures.

Inward Idolatry, in placing our Love, and other Affections more on Creatures, than the Creator.

To our S E L V E S.

HUMILITY.

Being puffed up with high Conceits of our Selves.

In respect of Natural Parts; as Beauty, Wit, &c.

272 Self-Examination concerning

Of Worldly Riches, and Honours.

Of Grace.

Greedy seeking the Praise of Men.

Directing Christian Actions; as Prayer,
Alms, &c. to that End.

Committing Sins, to avoid reproach
from Wicked Men.

MEEKNESS.

Disturbing our Minds with Anger and
Peevishness.

CONSIDERATION.

Not carefully Examining, what our
Estate towards God is.

Not trying our selves by this true
Rule; i.e. our Obedience to God's
Commands.

Not weighing the Lawfulness of our
Actions, before we venture on them.

Not Examining our past Actions, to
repent of the Ill, and give God the
glory of the Good.

CONTENTEDNESS.

Unconcernedness in our Estates.

Greedy Desires after Honour and
Riches.

Seeking to gain them by sinful Means.

Envyng the Condition of other Men.
Dili-

the Breaches of our Duty. 273

DILIGENCE, WATCHFULNESS.

Being negligent in observing and resisting Temptations.

Not improving God's Gifts, outward, or inward, to his Honour.

Abusing our Natural Parts, as Wit, Memory, &c. to Sin.

Neglecting or resisting the Motions of God's Spirit.

C H A S T I T Y.

Uncleanness, Adultery, Fornication, Unnatural Lusts &c.

Uncleanness of the Eye and Hand.

Filthy and obscene Talking.

Impure Fancies and Desires.

Heightning of Lust, by pampering the Body.

Not labouring to subdue it by Fasting, or other Severities.

T E M P E R A N C E.

Eating too much.

Making Pleasure, not Health, the End of Eating.

Being, too curious, or costly, in Meats. Drunkenness.

Drinking more than is useful to our Bodies, though not to Drunkenness.

274 *Self-Examination concerning*

Wasting the Time or Estate, in good Fellowship.

Abusing our Strength of Brain, to the making others Drunk.

Immoderate Sleeping.

Idleness, and Negligence in our Callings.

Using Unlawful Recreations.

Being too vehement upon Lawful ones.

Spending too much Time at them.

Being drawn by them to Anger or Covetousness.

Being proud of Apparel.

Striving to go beyond our Rank.

Bestowing too much Time, Care, or Cost about it.

Abstaining from such Excesses, not out of Conscience, but Covetousness.

Pinching our Bodies, to fill our Pur-ses.

To our NEIGHBOUR.

NEGATIVE JUSTICE.

BEing Injurious to our Neighbour.
Delighting causlessly to grieve his Mind.

En-

the Breaches of our Duty. 275

Ensnaring his Soul in Sin, by Command, Counsel, Enticement, or Example.

Affrighting him from Godliness, by our Scoffing at it.

Not seeking to bring those to Repentance whom we have led into Sin.

MURDER.

Murder open or secret.

Drawing Men to Intemperance or other Vices, which may bring Diseases or Death.

Stirring Men up to Quarrelling and Fighting.

Maiming or hurting the Body of our Neighbour.

Fierceness and Rage against him.

ADULTERY.

Coveting our Neighbour's Wife.

Actually defiling her.

MALICE.

Spoiling the Goods of others upon Spite and Malice.

COVETOUSNESS

Coveting to gain them to our selves.

OPPRESSION.

Oppression by Violence and Force, or Colour of Law. Theft

276 Self-Examination concerning

T H E F T.

Not paying what we borrow.

Not paying what we have voluntarily promised.

Keeping back the Wages of the Servant and Hireling.

D E C E I T.

Unfaithfulness in Trusts, whether to the Living or Dead.

Using Arts of Deceit in Buying and Selling.

Exacting upon the Necessities of our Neighbours.

F A L S E W I T N E S S.

Blasting the Credit of our Neighbour. By False Witness.

By Railing.

By Whispering.

Incouraging others in their Slanders.

Being forward to believe all ill Reports of our Neighbour.

Causeless Suspicions.

Rash Judging of him.

Despising him for his Infirmities.

Inviting others to do so, by scoffing and deriding him.

Bearing any Malice in the Heart.

Secret

Secret wishing of Death or Hurt to our Neighbour.

Rejoicing when any Evil befalls him.

Neglecting to make what Satisfaction we can, for any sort of Injury done to our Neighbour.

P O S I T I V E J U S T I C E, H U M I L I T Y, L Y I N G.

Churlish and proud Behaviour to others.

Froward and Peevish Conversation.

Bitter and Reproachful Language.

Cursing.

Not paying the respect due to the Qualities or Gifts of others.

Proudly overlooking them.

Seeking to lessen others esteem of them.

Not employing our Abilities, whether of Mind or Estate, in administering to those whose Wants require it.

G R A T I T U D E.

Unthankfulness to our Benefactors.

Especially those that admonish us.

Not amending upon the Reproof.

Being angry at them for it.

Not reverencing our Civil Parent, the lawful Magistrate.

Judging

278 Self-Examination concerning

Judging and speaking ill of him.

Grudging his just Tributes.

Sowing Sedition among People.

Refusing to obey his lawful Commands.

Rising up against him, or taking part
with them that do.

Despising our spiritual Fathers.

Not loving them for their Work's sake.

Not obeying those Commands of God
they deliver to us.

Seeking to withhold from them their
just Maintenance.

Forfaking our lawful Pastors to follow
factious Teachers.

P A R E N T S.

Stubborn and irreverent Behaviour
to our natural Parents.

Despising and publishing their Infirmities.

Not loving them, nor endeavouring
to bring them comfort.

Contemning their Counsels.

Murmuring at their Government.

Coveting their Estates though by
their Death.

Not Ministering to them in their Wants
of all sorts.

Neglect-

the Breaches of our Duty. 279

Neglecting to pray for God's Blessing on the several sorts of Parents.

Want of natural Affection to Children.

Mothers refusing to Nurse them without a just Impediment.

Not bringing them timely to Baptism.

Not early Instructing them in the Ways of God.

Suffering them, for want of timely Correction, to get Customs of Sin.

Setting them evil Examples.

Discouraging them by harsh and cruel Usage.

Not providing for their Subsistence according to our Ability.

Consuming their Portions in our own Riot.

Reserving all till our Death, and letting them want in the mean time.

Not seeking to entail a Blessing on them by our Christian Lives.

Not heartily praying for them.

Want of Affection to our Natural Brethren.

Envyings and Heart-burnings towards them.

Duty

280 *Self-Examination concerning*

DUTY to BRETHREN.

Not loving our spiritual Brethren, *i. e.*
our Fellow-Christians.

Having no fellow-feeling of their
Sufferings.

Causelessly forsaking their Communion
in holy Duties.

Not taking deeply to heart the De-
solation of the Church.

MARRIAGE.

Marrying within the Degrees for-
bidden.

Marrying for undue Ends, as Co-
vetousness, Lust, &c.

Unkind, froward, and unquiet Behavi-
our towards the Husband or Wife.

Unfaithfulness to the Bed.

Not bearing with the Infirmities of
each other.

Not endeavouring to advance one
another's Good, Spiritual or Tem-
poral.

The Wife resisting the lawful Com-
mands of her Husband.

Her striving for Rule and Dominion
over him.

Not praying for each other.

Friend-

FRIENDSHIP.

Unfaithfulness to a Friend.
Betraying his Secrets.
Denying him Assistance in his Needs.
Neglecting lovingly to admonish him.
Flattering him in his Faults.
Forfaking his Friendship upon slight
or no cause.
Making Leagues in Sin instead of
Vertuous Friendship.

SERVANTS.

Servants disobeying the Lawful Com-
mands of their Masters.
Purloining their Goods.
Carelessly wasting them.
Murmering at their Rebukes.
Idleness.
Eye-service

MASTERS.

Masters using Servants tyrannically
and cruelly.
Being too remiss, and suffering them
to neglect their Duty.
Having no care of their Souls.
Not providing them Means of Instru-
ction in Religion.
Not admonishing them when they
commit Sins. Not

282 Self-Examination concerning

Not allowing them time and opportunity for Prayer, and the Worship of God.

C H A R I T Y.

Want of Bowels and Charity to our Neighbours.

Not heartily desiring their Good, spiritual or temporal.

Not loving and forgiving Enemies.

Taking actual Revenges upon them.

Falseness, professing Kindness and acting none.

Not labouring to do all the good we can to the Soul of our Neighbour.

Not assisting him to our power in his bodily Distresses.

Not defending his good Name, when we know him slander'd.

Denying him any Neighbourly Office to preserve or advance his Estate.

Not defending him from Oppression, when we have power.

Not relieving him in his Poverty.

Not giving liberally or chearfully

Going to **L A W.**

Not loving **PEACE.**

Going to **Law** upon slight occasion.

Bear-

the Breaches of our Duty. 283

Bearing inward Enmity to those we
sue.

Not labouring to make Peace among
others.

O LORD, I am asham'd, and
blush to lift up my Face to
thee, for my Iniquities are encreased
over my head, and my Trespas is
grown up even unto Heaven; I have
wrought all these great Provocations,
and that in the most provoking man-
ner; they have not been only single,
but repeated Acts of Sin: For, O
Lord, of all this black Catalogue which
I have now brought forth before thee,
how few are there which I have not
often committed? Nay, which are
not become even habitual and custo-
mary to me? And to this frequency,
I have added both a greediness, and
obstinacy in sinning, turning into my
Courses as the Horse rusheth into
the battel; doing Evil with both hands
earnestly, yea, hating to be reform'd,
and casting thy Words behind me,
quenching thy Spirit within me,
which

which testified against me, to turn me from my Evil Ways; and frustrating all those outward Means, whether of Judgment or Mercy; which thou hast used to draw me to thy self. Nay, O Lord, even my Repentances may be numbred among my greatest Sins: They have sometimes been feigned and hypocritical, always so slight and ineffectual, that they have brought forth no Fruit in Amendment of Life; but I have still return'd with the Dog to the vomit, and the Sow to the mire again, and have added the breach of Resolutions and Vows to all my former Guilt. Thus, O Lord, I am become out of measure sinful; and since I have thus chosen Death, I am most worthy to partake in it, even in the Second Death, the Lake of Fire and Brimstone. This, this, O Lord, is in Justice to be the Portion of my Cup; to me belongs nothing but shame, and confusion of face eternally. But to thee, O Lord God, belongeth mercy and forgiveness, tho' I have rebelled against thee: O remember not
my

my Sins and Offences, but according to thy Mercy think upon me, for thy Goodness. Thou sentest thy Son to seek and to save that which was lost; behold, O Lord, I have gone astray like a Sheep that is lost; O seek thy Servant, and bring me back to the Shepherd and Bishop of my Soul: Let thy Spirit work in me a hearty sense and detestation of all my Abominations, that true Contrition of Heart, which thou hast promised not to despise. And then be thou pleased to look on me, to take away all Iniquity, and to receive me graciously; and for his sake who hath done nothing amiss, be reconcil'd to me, who have done nothing well; wash away the Guilt of my Sins in his Blood, and subdue the Power of them by his Grace: And grant, O Lord, that I may from this Hour, bid a final Adieu to all Ungodliness and Worldly Lusts, that I may never once more cast a Look towards *Sodom*, or long after the Flesh-Pots of *Egypt*; but consecrate my self entirely to thee, to serve thee in Righteousness and true Holiness;

ness; reckoning my self to be dead indeed unto Sin, but alive unto God, through Jesus Christ our Lord and Blessed Saviour. *Amen.*

PSALM 51.

HAVE mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my Sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter than snow.

Thou

Thou shalt make me to hear of joy and gladness, that the bones which thou hast broken may rejoyce.

Turn thy face from my Sins, and put out all my misdeeds.

Make me a clean Heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free spirit.

Then shall I teach thy ways unto the wicked, and Sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my Mouth shall shew forth thy praise.

For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

The Sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise.

O be

*O be favourable and gracious unto Sion,
build thou the Walls of Jerusalem.*

*Then shalt thou be pleased with the Sa-
crifices of righteousness, with burnt-offer-
ings and oblations; then shall they offer
young Bullocks upon thine Altar.*

*Glory be to the Father, and to the Son,
and to the Holy Ghost :*

*As it was in the beginning, is now, and
ever shall be, world without end. Amen.*

An Act of Contrition.

By Dr. STANHOPE.

BEhold, Lord, with thy wonted
Mercy, the Doubts and Confu-
sions of my troubled Breast : For,
when I look up to Heaven, and con-
sider the Majesty of my Great, my
Holy God ; and from thence draw my
Eyes back upon my self, and view my
own

own Vileness and horrible Sinfulness, I am all Perplexity, and Distraction, and Horror : Thou biddest me come, and, if I refuse, or neglect to comply with that gracious Invitation, I forsake my own Mercy, and deprive myself of Life and Happiness : But if I come unworthily, I am equally Miserable, and shall be punish'd for the high Indignity, of bringing so polluted a Guest to so Pure and Heavenly a Feast. What course shall I then take to be safe, when Danger and Death threaten on either Hand ? I will even fly to thee, my God ; and instead of consulting with Flesh and Blood, or hearkning to the too deceitful Insinuations of my too rash, or too timorous Reason ; will ask Counsel of thee, my infallible and only Oracle in Difficulties, my never-failing Help in Necessities and Distresses.

Teach me, I beseech thee, the Right Way, and lead me in such Methods of Holy Preparation, as may be proper and suitable to so exalted an Act of Religion. I know that these Ap-
O
proaches

proaches to thee in the Blessed Sacrament are exceeding beneficial and delightful; but make me know withal in what manner thou must be approach'd, to render that which is desirous in it self, safe and profitable to me in particular. Give me, I beseech thee, a due sense of the Greatness of the Mystery, and the Excellence of thy Mercy in it: And consequent to that, fill my Soul with pure and holy Affections, with earnest Longings, with godly Sorrow, with sincere and stedfast Resolutions, with profound Reverence and ardent Devotion; that my Heart may be a clean, tho' homely Receptacle for my Saviour, such as he will not disdain; and I so well dispos'd a Guest, at this Divine Feast, this Spiritual Sacrifice; that thou may'st bid me welcome to thy Table and the Food I receive there, may nourish me to Life Eternal. *Amen.*

An-

*Another ; with Promise of Amendment
of Life.*

By Dr. SCOTT.

O Most Merciful Father, so infinite is the Goodness of thy Nature, that thou art always ready to pity and relieve the Poor and Needy, and to extend thy timely Succours to us helpless Sinners, whensoever we cry unto thee. Of the truth whereof thou hast given me, who am the vilest of Sinners, a most sensible Proof and Experiment. For not long ago I was so dead in Trespases and Sins, that hadst not thou took Pity upon Me, and quickned me by thy Grace, I had died for ever : My Understanding was so blind, that I saw not my Danger, my Conscience so fear'd, that I felt not my Guilt ; my Will so enslav'd to my Lusts, that I could not endure to think of parting with them : But now, blessed be thy Grace which first excited my Endeavours, and hath hitherto prospered them, I do not only see the Danger my Sins have expos'd me

to, and sensibly feel the Guilt of them, but am freely willing to renounce them for ever; and to part even with those darling Lusts which have hitherto been as dear to me as my right Eye. And now, O Lord, I am come before thee, and I hope with a true, loyal and sincere Heart, to offer up my Soul and Body to thee, and vow an everlasting Obedience to thy Blessed Will. For Jesus sake refuse not this poor Oblation, which tho' it be infinitely unworthy of thy acceptation, is the best thing I am able to present thee. To thee, O Glorious Trinity, Father, Son, and Holy Ghost, do I from henceforth eternally devote my Self, and all my Faculties;

*When you
renew your
Vow in the
Sacrament,
add,

[* *And here at the Table
of my Blessed Saviour, and
upon these Sacred Memorials
of his Wounds and Blood]*

I utterly abjure all known and wilful Sins and Rebellions, and particularly all such as have been hitherto most dear to me; faithfully promising, by thy Gracious Assistance, from henceforth

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forth to observe thy Laws, without any Reserve or Exception. This, in the sincerity of my Soul, I do here vow to thy Divine Majesty; and however I may be hereafter tempted, I will never wilfully depart from it, or from any part of it: So help me, O my God! for Jesus Christ his sake. *Amen.*

*On the Day of Reception in the Morning,
may be added as follows.*

IF the Righteous scarcely be saved, where shall the Ungodly and the Sinner appear:

O Thou Great Physician of Souls, heal me, I beseech thee, of those many and foul Diseases which my Soul groans under; grant that I may now so touch thee, that every one of those loathsome Issues may immediately stanch; that these Sickneses may not be unto Death, but to the Glory of thy Mercy in pardoning, to the Glory of thy Grace, in purifying so polluted a Wretch. I am not worthy, O Lord, nor fit that thou should'st

come under my filthy Roof, neither hast thou a fit Place where to lay thy Head : But as thou didst vouchsafe to be laid in a Stable, and Manger of unreasonable Beasts ; as thou did'st not disdain to be entertain'd even in the House of *Simon* the Leper ; as thou did'st not reject the Harlot, a Sinner like unto me, coming unto thee, and touching thee ; nor the Thief on the Cross, confessing thee ; even so vouchsafe to admit me also, a miserable Creature, to the receiving and communicating of the most pure, quickening and saving Mysteries of thy precious Body and Blood. *Amen.*

THOU, O God and Saviour, knowest how vile I am, and with what eagerness I have pursued the Paths that lead to Everlasting Death. How often has this Feast been prepared, I lovingly bid and call'd thereto, but have with frivolous Excuses absented my self? Or if I have come, I have brought such Troops of thy profess'd Enemies, unrepented Sins, along with

me; as if I came not to adore, but to defy thee; not to commemorate, but to renew thy Passion. I am not worthy, O Lord I am not worthy to come into thy Presence; much less to eat the Flesh of the Sacrificed Lamb: For my Sins, O blessed Jesu, went along in Confederation with the High Priest, in Treachery with *Judas*, in Injustice with *Pilate*, in Malice and Cruelty with the People. Oh! what Punishment then shall I be thought worthy of, who have thus trampled under Foot the Son of God, and counted the Blood of the Covenant an unholy thing? Where shall I vile Wretch appear, who have put my Lord to Death! who have Crucified to my self the Son of God afresh, and put thee to an open Shame! Where should I appear, but before my Saviour, who has loved, and died for me; tho' I have hated and murder'd him? Thy Blood, O Jesu, is my Refuge! O! let the Cry of it speak on my Behalf; and may it speak better things, than the Blood of *Abel*. Be merciful unto me,

O God, be merciful unto me, for my Soul trusts in thee ; and in the Clefts of thy Wounds shall be my Refuge, till thy Father's Indignation be past. O Blessed Advocate and Mediator, intercede for me with thy Father and Ours, thy God and Ours ; and grant, that by the Grace which thou hast found, by the Prerogative which thou hast deserved, by the Mercy which thou hast purchased for me ; as thou hast been partaker of my Sufferings and Infirmities, so I, by thy Death and Resurrection, and by thy infinite gracious Intercession, may be made Partaker of thy Holiness and Glory, for thy own Merits sake. *Amen.*

*O Lord, make clean my Heart within me
And take not thy Holy Spirit from me.*

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I Who am a wretched Sinner, here personally appearing, and prostrate unto the Majesty of the Great
and

and Dreadful God ; having in remembrance the exceeding Mercies of his great Goodness towards me ; as in manifold Instances, so especially in this, that on the Day of my Baptism, I was so happily and holily vowed and dedicated unto God, to be his Child, and to live in his continual Service : And that contrary to the Profession, which was then made in my Name, I have so many and fundry times, grievously violated my Vows, and profaned my Sacred Promises, and employ'd my Soul to the Service of the World, the Flesh, and the Devil. At length recalling my self, and with all Lowliness and Devotion, casting my Soul and Body prostrate before the dreadful Throne of his Justice, do acknowledge, confess, and yeild my self a miserable wretched Sinner, guilty of that Death and Passion which Christ once suffered for me upon the tormenting Cross. But turning my self to the Throne of his infinite Mercy ; and with all my might and force, from the very depth of my Heart,

detesting the Iniquities of my fore-
pass'd Life, I most humbly beg and
crave Pardon for the same; for the
precious Death and Passion sake of my
Lord and Saviour; unto whom I pro-
mise and confirm again; I do avow
and solemnly renew the Sacred Pro-
fession, and Loyal Service, and Fidelity,
which was made in my behalf unto
him at my Holy Baptism; renouncing
unfeignedly the Vanities of this wicked
World, the Lusts of the Flesh, and the
Suggestions of the Devil; and con-
verting my self to my most Gracious
and Merciful God; I desire, deliberate,
purpose, and fully resolve, to honour
him, serve him, and obey him for ever
hereafter; giving and dedicating to
him for this End, the Faculties of my
Soul, and the Members of my Body,
to be his faithful, loyal, and obedient
Subjects and Servants, for ever; with-
out unsaying, revoking or repenting
me of this my Holy and Sacred Pro-
mise, or any part thereof. And I most
humbly beseech Almighty God, the
Father the Son, and the Holy Ghost,

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to confirm me in this constant Resolution of Abandoning these my Sins, and living an Holy Life; and to accept of this Oblation of a broken and contrite Heart, which he has promised not to despise; entirely desiring his Fatherly Goodness, that as he has given me a will and desire to purpose, so he would give me strength and grace to perform all Holy Actions, through Christ Jesus, my dear Redeemer. *Amen, Amen.*

A Preparatory Meditation, to bring the Mind into a Serious Frame.

IS it not fit, O my Soul, thou shouldst pause a little on thy Redeemer's Death, before thou goest to remember it with the Congregation? There are those Charms in that Death, which if rightly viewed, will be invincible Motives to thee to dye to a Sinful Life, and to embrace the Holy Life of Jesus.

O that

O that I had Wings like a Dove, that I might fly away to *Golgotha*, and behold the dreadful Spectacle of God Crucified for the Sins of the Children of Men. A mighty Mystery this! To the *Jews* a Stumbling-Block, and to the *Greeks* Foolishness: What all the *Jewish* Rabbins could not see, what the greatest *Heathen* Sages could not find out, that hath God revealed. O God! Thy Ways are not like our Ways, nor are thy Thoughts like our Thoughts. When all Mankind lay in Darkness, and was cover'd with the Shadow of Death, and the Old Serpent was going to swallow up their Souls; Behold! thy Son appears from Heaven, frights the Powers of Darkness, and all immediately fall down before him, and tremble.

Ah! My dearest Jesu, meekest of Kings, and fairer than all the Children of Men; I behold thee hanging on the Cross, blotting out the Hand-Writing which was against me: How Red
were

were the Characters ! How Bloody
were the Lines ! Yet thy precious
Blood makes them as white as Snow.

O my Lord, I hear thy Words,
sharper than any two-edged Sword ;
I hear thy Complaints, which broke
the Rocks, and shook the Earth, and
shall not my Heart be moved at them?
For thee, the Son of the Most High,
to cry out, *My Soul is exceeding sorrow-
ful, even unto Death.* Who can hear
this, and not stand confounded ! For
Omnipotence to sink thus ! For Infi-
nite Perfection to faint thus ! For him
that sat on the Circle of the Earth,
thus to weep, thus to mourn. Thou
cryest to thy Father ; and he seems
deaf to thy Lamentations. No Showers
from above come down ; the Stars of
Heaven with-hold their Influence ; and
scarce an Angel will stir to thy Assi-
stance. But what need I wonder, that
thou cryest so loud under the heavy
load ; for when we like Sheep had gone
astray, thou bearest the Iniquity of
us all : The Arrows of God stuck
fast

fast in thee, and his hand pressed thee
fore.

O Blessed *Nazarite*! Whiter than
Snow, Brighter than the Sky, purer
than the Sun; how is thy Face dis-
figured with Grief! How do thine
Eyes languish! Is this the Face, that
was the Perfection of Beauty? Is this
the Face, that was once the Desire of
all Nations? Is this the Face, which
so many Prophets and Righteous Men
have desired to see? Is this the Face,
that *Abraham* long'd to behold, and the
Patriarchs were ambitious to have a
View of? Is this the Face admired
by Angels, and dreaded by Devils? Is this
the Mighty Bridegroom of the Church,
who was once transfigured on the
Holy Mount, and his Face did shine
as the Sun, and his Raiment became
white as the Light? Is this he, whom
God annointed with the Oyl of Glad-
ness above his Fellows? Whose Gar-
ments smell of Myrrh, Aloes, and
Cassia; and cast such a Scent, that the
Daughter of Tyre came with a Gift,
and

and the Rich among the People entreated his Favour? — How is he alter'd? How is his Countenance chang'd? Yet still thou art lovely, to a Soul that sees farther than the outside. Still thou art a Fountain of Living Waters. Still thou art the Joy of the whole Earth, the Light of Heaven, and the Song of Sion. My Thoughts, O Lord, shall follow thee to the Cross. Methinks, I see, how thou art going to dye; thou lookest back on thine Enemies, and notwithstanding all their Affronts, offerest them Mercy. O Incomprehensible Goodness! When thou art lifted up to the Infamous Tree, thou drawest and invitest all Men unto thee; thou Preachest on the Cross, and thy very Wounds are Sermons to the Children of Men; and thy Blood trickling down, is an Exhortation to Repentance. Surely it is good for me to adhere to thee, and to count it Death to be separated from thee.

Oh! who can describe
the love which thou hast for us

Oh ! whither shall I go, but to thee ?
thou hast the Words of Eternal Life.
Thou art that lofty Cedar, whose
Boughs over-spread the Believing
World. Under the Shadow of that
Tree will I rest : It is for the Healing
of the Nations. I will be glad in the
Lord, and rejoice in my Bleeding Jesu.
While the World despises thee, I will
honour thee ; while great Men pass
by and regard thee not, I that am
poor and needy will wait to be re-
fresh'd by thee.

Go ye Fools, be enamour'd with
Trifles, dote on your sensual Pleasures ;
here is one that looks charming in his
Tears, lovely in his Blood, amiable
in his Wounds ; and is more beauti-
ful in the midst of all his Distresses,
than the brightest Virgin's Face, a-
dorn'd with all the glittering Trea-
sures of the East.

O my Jesus ! Who can hear thee
cry *I thirst*, and not wish for Rivers of
Tears ?

Tears ? What canst thou thirst for, but the Salvation of Mankind ? Thou camest for that purpose from Heaven, and lesteest those brighter Mansions, to invite poor Sinners to the mighty Banquet there. For this thou didst travel up and down, and enduredst Cold, and Hunger, and Weariness ; for this thou wroughtest Miracles ; for this thou didst intreat, rebuke, and preach the Word, in season, and out of season ; for this thou couldst be content to want a Place where to lay thy Head ; and taughtest daily in the Temple, sometimes on the Mount, sometimes in a Ship, sometimes in a Desert ; for this thou sufferedst, wast buffeted, beaten, bruised and wounded ; and for this thou diedst.

The Drink-Offerings I bring to thee, are insatiable Desires after thy Grace and Favour. I offer thee no Rivers of Oyl, no Rams, no Bullocks with Horns and Hoofs. Thou desirest not Sacrifice, else would I give it thee, thou delightest not in Burnt-Of-

Offerings. Thou chusest rather that I should obey thy Will; I am content to do it, yea, thy Law is within my Heart: My Soul flies and flutters about like *Noah's Dove*, and can find no rest, till it gets into thy Ark. Accept then, most Gracious Redeemer, the Vows I offer thee. Behold, and visit this Vine, which thy own right Hand hath planted: Shine upon it Good Lord, and let it bring forth pleasant Grapes. *Amen, Amen.*

The ADDRESS.

IT is well, O Sweetest Saviour Jesus! it is very well, that thou art pleased to be a Daily Sacrifice for us; and to become our Daily Supersubstantial Bread to feed our Souls. Certain it is, that we by our daily failings, and the remaining pollution of our Sins, frequently sink down to the bottom of thy displeasure. But do thou grant, that being refreshed by the Sacrament, and recreated by thy Grace, strength-
ned

ned by thy Spirit, and comforted with thy miraculous Sweetness, my Heart and my Affections may be lifted up on high.

O grant, that by thee my Soul may be lifted up to thee, and from her self may pass into thee, with a pure Mind, with an unfeign'd Religion, with an unblameable Faith and burning Devotion, with filial Piety, and a profound Reverence. For thou art the true God, the Word of Life, the bright Image and Splendor of thy Father's Glory, the Reward of Saints, and the Lord of Angels, the Brightness of an Eternal Light, the unspotted Mirrour of Eternal Purity.

An Act of LOVE.

THEE alone, O Lord, my Soul desires; thou art Eternal Sweetness in my Soul. If the Perfume of thy Oyntment be sufficient to all the World,

World, what is the Refection of thy Table? If we live by every Word proceeding out of thy Mouth, what Felicity and Joy is it to live upon thee the Eternal Word; chewing thee by Faith, and digesting thee by Love, and entertaining thee in our Hearts for ever? How shall not my Bowels melt into thee, the Sun of Righteousness? How is it that I do not forget all deliciousness, besides thee?

A single Pleasure, poor and empty, wearying and unsatisfying, hath often made me to forget thee. Now that thou art truly and effectively present with me, how can any other Pleasure in the World seem pleasant to me any more? I will forget all the World, I will quit all the World to live on thee, if thou pleasest; O dearest Saviour! but do thou open thy Ark and Repositories of Sweetness, and fill my Soul and all my Desires, that there may be no room for any thing else.

Thou hast called unto me to open my Hand, and thou wouldst fill it: But I would not open it; I held the World

fast,

fast, and kept my Hand shut, and would not let it go. But do thou open it for me; not my hand only, but my mouth; not my mouth, but my heart also.

An Act of DESIRE after JESUS.

O Blessed Jesu, thou hast said, *It is thy delight to be with the Sons of Men*: Thou hast made thy self the Companion of our journeys, the Light of our ignorance, the Remedy of our infirmity. Dwell with me, sweetest Saviour and delight in me. It is no small thing I ask; O my God, can it ever be, that my God should delight in me? That's too much, O God; grant that I may delight in thee, and do thou delight to pardon me, to sanctify and save me.

Grant that I may never offend thee, that I may never grieve thy Holy Spirit, that I may not provoke the Angel of the everlasting Covenant to anger, But thou delightest in the works of
thy

thy hands in the graces of thy Spirit, in thy own excellencies and glories. Endue me with thy Graces, fill me with thy Excellencies, let me communicate of thy Spirit; and then enjoy those thy delights with thy servant, for thou canst not else delight in me. Thou art thy own essential joy, and everlasting blessedness, and inseparable felicity: But this thou hast said, that thou delightest to be with the Sons of Men, because thou truly lovest us. Blessed be thy Name for ever and ever.

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*Ejaculations and Meditations to be used
at any time; but particularly after the
Consecration of the Symbols, when the
holy Man that ministers is bringing the
Sacrament.*

O Holy Jesu, I behold thee
stretched upon the Cross, with
thy Arms spread, ready to embrace
and receive all Mankind into thy
Bosom.

I come, Lord Jesus, I come; O
take me to thee, in the comprehensions
of an unalterable, of an everlasting
Love: For thou hast opened thy
Heart, as well as thy Arms, and hast
prepared a Lodging-Place for me in
the Seat of Love.

I see thy Symbols, the holy Bread,
and the blessed Cup; but I also con-
template thy Authority, establishing
these Rites: I adore thy Wisdom,
who hast made these Mysteries like
thy own Infancy; I see thy self wrapt
up in swaddling-clouts, and covered
with a veil; I hear thy voice blessing
these

these Symbols, thy mercy reaching out my Pardon. thy Holy Spirit sanctifying my Spirit, thy Blessed self making Intercession for me at the Eternal Altar in the Heavens.

Thy infinite Arm of Mercy is reached unto us, and our arm of Faith reaches unto Thee: Blessed be Jesu, who will be joined to his servants.

This is thy Body, O Blessed Saviour Jesu, and this is thy Blood; but these are not thy Wounds. My Lord

had the Smart, but we the Ease; his were the Sufferings, but ours the Mercy; he felt the load of Stripes, but from thence a holy Balm did flow upon us: He felt the Thorns, but we shall have the Crown; and after he had paid the Price, we got the Purchase. Holy Jesu! Blessed be God.

I adore thy unspeakable Goodness; I delight in thy unmeasurable Mercy; I rejoice in thy Cross; I desire to know nothing, but the Lord Jesus, and him crucified, O let the

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Power of thy Cross prevail against all the *Powers of Darknes*; let *the Wisdom of thy Cross* make me wise unto Salvation; let *the Peace of thy Cross* reconcile me to thy Eternal Father, and bring me Peace of Conscience; let *the Victory of thy Cross* mortify all my evil and corrupt Affections; let *the Triumph of thy Cross* lead me on to a state of Holiness, that I may sin no more; but in all things please thee, and in all things serve thee, and in all things glorify thee.

Great and infinite are thy Glories, infinite and glorious are thy Mercies: Who is like unto the Lord our God, who dwelleth on high, and yet humbleth himself to behold the things that are in Heaven and Earth? Heaven it self doth wholly minister to our Salvation. God takes care of us. God loves us first. God will not suffer us to perish, but employs all his Attributes for our good. The Son of God dyes for us; the Holy Spirit descends upon us, and teaches us; the Angels minister to us, the Sacrament is our food; Christ is

married to our Souls; and Heaven itself is offered to us for our Portion.

8. O God my God, assist me now and ever, graciously and greatly: Grant that I may not receive Bread alone, for Man cannot live by that; but that I may eat Christ; that I may not search into the Secret of Nature, but inquire after the Miracles of Grace. I do admire, I worship, and I love. Thou hast overcome, O Lord, thou hast overcome; ride on triumphantly, because of thy Words of Truth and Peace; lead my Soul in this Triumph, as thy own Purchase; thy Love hath conquered, and I am thy Servant for ever.

Thou wilt not dwell in a polluted House; make my Soul clean, and do thou consecrate it into a Temple, O thou great Bishop of our Souls; by the Inhabitation of the Holy Spirit of Purity. Let not these Teeth that break the Bread of Angels, ever grind the Face of the Poor, let not the Hand of Judas be with thee in the Dish; let not the Eyes which see the Lord, any
more

more behold Vanity ; let not the Members of Christ ; ever become the Members of an Harlot, or the Ministers of Unrighteousness.

I am nothing, I have nothing, I desire nothing but Jesus, and to be in *Jerusalem* the holy City from above. Make haste, O Lord, behold my Heart is ready : Come Lord Jesus, come quickly.

I Am now before the Altar of God, even the God of my Joy and Gladness.

I will offer Thanksgiving unto my God, and pay my Vows unto the Most High.

O Lamb of God, that takest away the Sins of the World, *Grant me thy Peace.*

O Lamb of God, that takest away the Sins of the World, *Have Mercy upon me.*

Grant me, Gracious Lord, so to eat the Flesh of thy Son, and to drink his Blood, that my sinful Body may be made clean by his Body ; and my Soul

wash'd through his most precious Blood. *Amen.*

LOOK down, O Lord, with Favour and good Acceptance, upon thy poor unworthy, but sincere Servant, now prostrating himself before thine Altar with ardent Zeal, and all the passionate and tender Resentment of which my Heart is capable; wishing still, that these Good Affections were greater, and worthy of thee; and that I might meet and embrace my Lord, with all the Perfection of Holiness and eager Joy, by which thy best and dearest Saints recommended their Prayers and Praises; and so eminently signalized themselves in the Celebration of this Blessed Sacrament. O God! my Love and Life, my only and Eternal Bliss, were but my Power proportioned to my Will, none of those Excellent Patterns ever expressed more awful Reverence, more ardent Devotion, more eager Love, more humble Gratitude, than I at this time am disposed, and most earnestly wish to express. I

I know, O Lord, how far I am from being worthy to receive at thy hand such plentiful Effusions of Grace, such distinguishing Marks of thy Kindness, as enabled them to be pious and exemplary in all their Addresses to thee: But yet my Heart, and all its Affections, such as they are, I dedicate to thy Service. The utmost a devout Mind can conceive or desire, I offer in thy presence with all possible Respect, with Sincerity as unfeigned, as if my Zeal were much more bright and fierce. I do it without the least Reserve; all I have and am, is entirely thine, most freely consecrated to thy use, my God and Lord; my Almighty Creator, and most Merciful Redeemer: Take then a full possession of one, upon so many Accounts thy own: Enter, and dwell, and reign in me, absolute, and for ever. Behold, I open my Arms wide to embrace my Lord, and Spouse; I desire at this time to receive thee into my Heart, with the same Reverence and Humility, the same respectful Gratitude and Love,

the same Faith and Hope, and chaste Desire, with which thy Royal Mother received thee into her Virgin-Womb; when she returned that pious Answer to the Angel, who brought her the glad Tidings of thy Myfterious Incarnation; *Behold the handmaid of the Lord, let it be unto me according to thy Word.*

And as thy Servant *John Baptist*, that greatest among them that are born of Women, thy Messenger sent to prepare thy Way before thee, felt the Powerful Influence of the Divine Presence, and confess'd it, by leaping in his Mother's Womb for Joy; as he, ascribing nothing to himself, did afterwards declare himself the *Bridegroom's Friend, Whose Joy was full in hearing the Bridegroom's Voice*; so do I desire to offer my self without any Exception, or Regard to Private interest, and to rejoyce and live in thee alone. May all the Zeal and Raptures, the Extacies and Heavenly Visions of the Saints; may all their Virtues and their Praises; may every Creature in Heaven and
Earth;

Earth ; may all that I have ever prayed for, and all that pray for me, contribute to thy Glory ; and may thy Name be only and ever magnified, by all, and each of them.

Accept, O Lord, my hearty Wishes and Desires of Praise and Thanksgiving, as Infinite as thy Majesty ; for they are thine of Right, and mayest thou be worthily blessed by them ; this is, and shall be, my Daily, Hourly Prayer. Nor will I content my self with wishing and endeavouring this singly and in my own Person ; but do most sincerely invite and conjure all the blessed Spirits above, all thy Faithful People upon Earth, to joyn in this most just Tribute of Honour ; and in full Confort and perfect Harmony, to publish thy Praise and Glory, in all times and Places. Come in, ye Nations and Countries, all Kindreds and Languages of the World, and bear your Parts, in Singing forth the Sweet, the Saving, the Holy Name of Jesus ; the Lamb of God, who was bruised for our Iniquities, and by whose

Stripes we are all healed : To whom, with thee O Father, and thee O Blessed Spirit, be ascribed all Honour, Praise, Might, Majesty, and Dominion, throughout all Ages. *Amen, Amen.*

BE pleased, O God, to accept this our bounden Duty and Service ; and command, that the Prayers and Supplications, together with the Remembrance of Christ's Passion, which we do now offer up to thy Divine Majesty, may by the Ministry of thy holy Angels, be brought up into thy Heavenly Tabernacle : That thou, not weighing our Merits, but looking upon the Blessed Sacrifice of our Dearest Saviour, which was once fully and perfectly made for us all, may'st pardon our Offences and replenish us with thy Grace and Heavenly Benediction. *Amen.*

Whilst upon your Knees you cast in your Offering, stop, and say :

BLessed Jesu ! who didst accept the Poor Widow's two Mites,
be

be pleased graciously to accept this from thy unworthy Servant.

Then add,

O Lord God! how I receive the Body and Blood of my Most Blessed Saviour Jesus Christ, the Price of my Redemption, is the very Wonder of my Soul! Yet my most firm and constant Belief upon the Words of my Lord and Master. At this time they are graciously tender'd to me, and my Faith: Lord, make me a worthy Receiver, and Partaker of all the Benefits of this Blessed Sacrament. *Amen.*

Immediately before receiving.

THOU hast said, that he that eateth thy Flesh, and drinketh thy Blood, hath Eternal Life:

Behold the Servant of the Lord, be it unto me according to thy Word.

At the Receiving of the Bread.

BY thy crucified Body, deliver me from this Body of Death.

At the Receiving of the Cup.

O LET this Blood of thine purge my Conscience from dead works, to serve the living God.

Lord, if thou wilt, thou canst make me clean.

O touch me, and say, I will, be thou clean.

After Receiving.

WHAT shall I render unto the Lord, for all the Benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the Name of the Lord.

Worthy is the Lamb, that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

There-

Therefore Blessing, Honour, Glory, and Power, be to him that sitteth upon the Throne, and to the Lamb, for ever and ever. *Amen.*

I have sworn, and have stedfastly purposed to keep thy Righteous Judgments.

O hold thou up my goings in thy Paths, that my foot-steps slip not.

A Thanksgiving after Reception.

O Thou Fountain of all Goodness! from whom every good and perfect Gift cometh, and to whom all Honour and Glory should be returned. I desire with all the most fervent and inflamed Affections of a grateful Heart, to bless and praise thee for those inestimable Mercies thou hast vouchsafed me. Lord, what is Man, that thou shouldst so regard him, as to send thy Beloved Son to suffer such bitter things for him? But, Lord, what am I the worst of Men, that I should have any
Part

Part in this Atonement, who have so often despised him and his Sufferings? O the heighth and depth of this Mercy of thine, that art pleased to admit me to the Renewing of that Covenant with thee, which I have so often, and so perversly broken! That I, who am not worthy of that daily Bread which sustains the Body, should be made Partaker of this Bread of Life, which nourisheth the Soul; and that the God of all Purity should vouchsafe to unite himself to so polluted a Wretch! O my God, suffer me no more, I beseech thee, to turn thy Grace into Wantonness, to make thy Mercy an Occasion of Security; but let this unspeakable Love of thine constrain me to Obedience; that since my Blessed Lord hath died for me, I may no longer live unto my self, but to him. O Lord, I know there is no Concord between Christ and *Belial*; therefore since he hath now been pleased to enter my Heart, O let me never permit any Lust to chase him thence; but let him that hath so dearly bought me, still keep pos-

possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all Assaults of my Spiritual Enemies: But especially deliver me from my Self, from the Treachery of my own Heart, which is too willing to yield it self a Prey. And where thou seest I am either by Nature or Custom most weak, there do thou, I beseech thee, magnifie thy Power in my Preservation. [*Here mention thy most dangerous Temptations.*] And, Lord, let my Saviour's Sufferings for my Sins, and the Vows I have now made against them, never depart from my Mind; but let the remembrance of the one, enable me to perform the other; that I may never make Truce with those Lusts which nailed his Hands, pierced his Side, and made his Soul heavy to the Death: But that having now a-new lifted my self under his Banner, I may fight manfully, and follow the Captain of my Salvation, even through a Sea of Blood. Lord, lift up my Hands that hang down, and
my

my feeble Knees, that I faint not in this Warfare ; O be thou my Strength, who am not able of my self to struggle with the slightest Temptations. How often have I turned my Back in the Day of Battle ? How many of these Sacramental Vows have I violated ? And, Lord, I have still the same unconstant deceitful Heart to betray me to the breach of this. O thou who art *Tea* and *Amen*, in whom there is no shadow of Change, communicate to me, I beseech thee, such a Stability of Mind, that I may no more thus start aside like a broken Bow : But that having my Heart whole with thee, I may continue stedfast in thy Covenant ; that not one good Purpose which thy Spirit hath raised in me this day, may vanish, as so many have formerly done ; but that they may bring forth Fruit unto Life Eternal. Grant this, O Merciful Father, through the Merits and Mediation of my Crucified Saviour.

An.

*An Eucharistical Hymn taken from the
Prophecies of the Old Testament, relating
to the blessed Sacrament.*

PR AISE ye the Lord: I will
praise the Lord with my whole
Heart, in the Assembly of the Upright,
and in the Congregation.

He that hath made his Wonderful
Works to be remembred, the Lord is
gracious, and full of Compassion: He
hath given Meat unto them that fear
him, he will ever be mindful of his
Covenant.

His Bread shall be fat, and he shall
yield Royal Dainties.

Binding his Foal unto the Vine, and
his Asses Colt unto the choice Vine;
he washed his Garment in Wine, and
his Cloaths in the Blood of Grapes.

In this Mountain shall the Lord of
Hosts make unto all People a Feast of
Fat things, a Feast of Wine on the
Lees.

He will swallow up Death in Vi-
ctory, and the Lord will wipe away
Tears

Tears from all Faces ; and the Rebuke of his People shall he take away from off all the Earth ; for the Lord hath spoken it.

And the Lord their God shall save them, as the Flock of his People ; for how great is his Goodness, and how great is his Beauty ? Corn shall make the Young Men chearful, and New Wine the Virgins.

The Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant, whom ye delight in.

He shall purify the Sons of *Levi*, and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteousness.

O *Israel*, return unto the Lord thy God for thou hast fallen by thine Iniquity. Take with you Words, and turn to the Lord, saying,

Take away all Iniquity, and receive us graciously ; so will we render the Calves of our Lips ; for in thee the Fatherless findeth Mercy.

The Lord hath said, I will heal their
Back-

Backslidings, I will love them freely,
for mine Anger is turned away.

They that dwell under his Shadow;
shall return ; they shall revive as the
Corn, and blossom as the Vine ; the
Memorial thereof shall be as the Wine
of *Lebanon*.

The Poor shall eat, and be satisfied ;
they shall praise the Lord that seek
him ; your Heart shall live for ever :
for he hath placed Peace in our Bor-
ders, and fed us with the Flour of
Wheat.

For from the rising of the Sun, even
unto the going down of the same, the
Name of the Lord shall be great among
the Gentiles, and in every Place Incense
shall be offered unto his Name, and a
pure Offering ; for his Name shall be
great among all Nations.

Whoso is wise, shall understand
these things, and the prudent shall
know them ; for the Ways of the Lord
are right, and the Just shall walk in
them ; but the Transgressors shall fall
therein.

*Glory be to the Father, and to the Son,
and to the Holy Ghost :*

*As it was in the beginning, is now, and
ever shall be, world without end. Amen.*

A Prayer of Intercession.

O Most gracious Lord, who so tenderly lovest Mankind, as to give thy dear Son out of thy Bosom to be a Propitiation for the Sins of the whole World ; grant that the Effects of this Redemption may be as universal as the Design of it, that it may be to the Salvation of All. O let no Person by Impenitence and wilful Sin, forfeit his Part in it ; but by the Power of thy Grace bring all, even the most obstinate Sinners, to Repentance. Enlighten all that sit in Darkness, all *Jews, Turks, Infidels* and *Hereticks* ; take from them all Blindness, Hardness of Heart, and Contempt of thy Word, and so fetch them home, Blessed Lord, to thy Fold, that they may be saved among the Number of the true *Ijaelites*.
And

And for all those, upon whom the Name of thy Son is call'd; grant, O Lord, that their Conversations may be such, as becometh the Gospel of Christ; that his Name be no longer Blasphemed among the *Heathens*, through us. O Blessed Lord, how long shall *Christendom* continue the vilest Part of the World, a Sink of all those abominable Pollutions, which even *Barbarians* detest? O let not our Profession and our Practice, be at so wide a distance. Let not the Disciples of the Holy and Immaculate *Jesus*, be of all others, the most Profane and Impure. Let not the Subjects of the Prince of Peace, be of all others the most Contentious and Bloody; but make us *Christians* in Deed, as well as in Name; that we may walk worthy of that holy Vocation where-with we are call'd, and may with one Mind and one Mouth glorify thee the Father of our Lord *Jesus Christ*. Have Mercy on this languishing Church, look down from Heaven the Habitation of thy Holiness, and Glory.
Where

Where is thy Zeal and thy Strength, the sounding of thy Bowels and of thy Mercies towards us? Are they restrained? Be not wroth very sore, O Lord, neither remember Iniquity for ever; but tho' our Backslidings are many, and we have vigorously rebelled, yet according to all thy Goodness, let thy Anger and thy Fury be turn'd away, and cause thy Face to shine upon thy Sanctuary; and so separate between us and our Sins, that they may no longer separate between us and our God. Save and defend all Christian Kings, Princes and Governors, especially those to whom we owe Subjection; plead thou their Cause, O Lord, against those that strive with them, fight thou against those that fight against them: And so guide and assist them in the Discharge of that Office whereunto thou hast appointed them, that under them we may lead a quiet and peaceable Life, in all Godliness and Honesty. Bless them that wait at thine Altar; open thou their Lips, that their Mouth
may

may shew forth thy Praise : O let not the Lights of the World be put under Bushels, but place them in their Candlesticks, that they may give Light to all that are in the House. *Jeroboam's* Priests prophane thy Service, but let the Seed of *Aaron* still minister before thee. And, O thou Father of Mercies, and God of all Comfort, succour and Relieve all that are in Affliction ; deliver the Out-cast and poor, help them to Right that suffer Wrong, let the sorrowful sighing of the Prisoners come before thee, and according to the Greatness of thy Power, preserve thou those that are appointed to dye : Grant Ease to those that are in Pain, Supplies to those that suffer Want : give to all presumptuous Sinners a Sense of their Sins ; and to all Despairing, a Sight of thy Mercies ; and do thou, O Lord, for every one abundantly above what they can ask or think. Forgive my Enemies, Persecutors and Slanderers, and turn their Hearts. Pour down thy Blessings on all my Friends and
Bene-

Benefactors, all who have commended themselves to my Prayers. [*Here thou mayest name particular Persons.*] And grant, O Merciful Father, that through the Blood of the Cross, we may all be presented pure and unblameable, and unproveable in thy sight; that so we may be admitted into that Place of Purity, where no Unclean thing can enter, there to sing Eternal Praises to Father, Son and Holy Ghost, for ever.

To which may be added any time that Day, or Evening, a Prayer for Imitation of the Holy Jesus.

O Thou who art the Way, the Truth, and the Life! I know thee, who thou art, the Son of the living God! Who shall lead me into *Edom*! Who shall bring me into the strong City, into that City which hath Foundations, whose Builder and Maker is God! Wilt not thou, O Lord, strong and Mighty?

Hear, O my Soul! Thy Redeemer calls; *If any Man serve me, let him follow me;*

me; and where I am, there shall also my Servant be.

O my Lord, I had need of a Guide in this Age, when the World lies in Wickedness: How many ways to Ruin do I see! How many Nets do I behold spread for me! What a Snare are even these outward Comforts! How do they entice and draw the Heart away!

O Father of Mercy! How many thousands do I see beguiled by the Riches and Pleasures of this Life! How insensible do they grow of that Life, they are to live for ever! How forgetful of God? How enamoured with the fading Glories of this World! How does the Beauty of their Souls decay, and wither away! And one teaches the other the way to Hell!

O my God! What shall I do among so many Enemies! Whither shall I turn my self in all this Darknes! How shall I behave my self among all these Precipices! Without thy Light, I must needs be lost! Rise, Rise, thou Glorious Morning-Star, that I may be able
to

to see my way; thou that art the Light of the World; he that follows thee, cannot walk in Darkness! Thou art my Sun, why should I be afraid of going astray? Thou art my way, how can I be deceived! Thou art Goodness it self, how can I mistrust thee, when thou hast spilt thy Blood for me!

Tho' naturally thou dwellest in Light inaccessible, yet of invisible thou becamest visible; on purpose that I might follow, not *Lucifer*, the Father of Lies, not that Enemy who transforms himself into an Angel of Light; but thee, in whom are all the Treasures of Wisdom and Knowledge.

Great Physician of Souls! thou camest down to prescribe me Physick, and that I might not be afraid to take it, didst take it before me, and of God becamest Man, that I might imitate thee in the Holiness of thy Humane Nature.

This is it, O my Lord, that my Soul desires, even to set thee before mine Eyes, to represent thee in lively Colours before my Mind, and to conform to thy Great Example! O my *Jesus*! thy Spirit

I want, which may change me into thy Image from Glory to Glory, from one degree of Brightness to another ; and enable me to see what Harmony, what order, what peace, what content what satisfaction there was in thy innocent, spotless, and blameless Life.

O my God, my Soul longs to say with the Apostle, I live, yet not I, but *Christ* lives in me. Once thou didst create me after thy Image, but I defaced it; those curious Lines I darkened and dashed, yet thou hast given me hopes to recover that Jewel ; and, O my Lord, do thou place it in its Throne again ! How do I long to have my Heart renewed, and my Soul transformed, that I may mind the things of the Spirit with Sincerity and Earnestness !

Who but a Fool would not tread in thy steps, my dearest Lord ! Yet such a Fool, such a Sot, such a Beast I have been ! I have seen thee lighting me to Heaven, and yet have loved Darkness better than Light.

O thou Eternal Wisdom ! I hate this Folly ! I abhor this Stupidity ! I will follow the Lamb, whithersoever he goes. The Apostles followed thee, why should not I ? Whole Armies of Primitive Believers followed thee, why should not I ! Why should not their Example prompt me ? Why should I have less esteem for thee, than they had ?

My very Name obliges me to follow thee ! What am I a Christian for, if I do not imitate thee ! O let me not blaspheme that worthy Name, whereby I am call'd ! I blaspheme it, if by my vain Conversation I give thine Enemies occasion to speak ill of thy Religion. Do I call my self by thy Name, and shall not that Name put me in mind of my Duty ?

My Heart is stubborn : My Will perverse : O do thou bow it ! Make me ready, make me willing for this Work.

Thou tookest up thy Cross, O let me not dream of Beds of Roses ! Thou wast subject to thy Parents, O make me

me submissive to my Superiors ! Thou didst resist Temptations, O let me not be overcome by them ! Thou didst despise the World, O let me not be enamour'd with it ! Thou wentest about, doing good ; O let me not be backward to Works of Charity !

Thou didst deny thy self, O let me not indulge my vain Desires. Thou didst work while the Day did last, let me not harden my Heart in this my day. Thou wast humble, let the same Humility take root in my Soul. Thou wast meek, let this Meekness be the Rule of all my Actions. Thou didst not aim at Vain Glory, let no such pitiful end defile my Soul.

Thou didst bear with the weak, O let me be tender hearted, and gentle too. Thou didst patiently endure Injuries, let me not fret and murmur under them. Thou wast faithful in thy Father's House, let me be so in the Duties of my Calling, and Relations. Thou didst receive and embrace the Penitent, O let me rejoyce over those

who are sorry for their Faults. Thou did'st encourage Goodness and Holy Inclinations; let me cherish them, wheresoever I find them.

Thou didst do thy Father's Will, O let me not pretend Impediments. Thou didst good for evil, let me not recompence Sin with Sin. A Sense of God's Goodness, was Meat and Drink to thee, O let it be my Diet too!

Thou wast a Pattern of Gravity, O let me not be vain and foolish in my Conversation. Thou didst spend thy self for the good of Mankind, let me not indulge my Ease too much. Thou didst entirely resign thy self to thy Father's Pleasure under the severest Trials, teach me this Art of Self-Resignation too. Thou wast zealous for the House of God, O let not Luke-warmness spoil my Soul. Thou wast not taken with the Pomp and Glory of the World, let not me be gull'd with these empty Shows. The Frowns of Men could not make thee weary of being strictly conscientious, let not these pitiful things make me
ashamed

ashamed of thee, and thy Gospel.

O my Jesus! Thy Kingdom must suffer violence, and whoever enters there, must force his way through all Impediments: And what if I offer violence to my lusts and passions for a time, how sweet will it be to lye encircled in thy Arms one Day, and to hear thee say, *Come ye Blessed of my Father, inherit the Kingdom prepared for you.*

Thou dost promise me, That if I will fight for thee, thou wilt give me to eat of the Tree of Life, and to sit down with thee in thy Kingdom, at thy Table, and to be a King and a Priest for ever.

Do I believe this, and scruple fighting the good Fight? Do I believe this, and am I afraid of the World's Frowns? and am I ashamed of the Severities thou callest me to, and hast thy self undergone?

Why should I mistrust thee, when I see thee use the same Mortifications thou biddest me chuse?

O my Lord! That very contempt of the World, that Meekness and Humili-

ty, that severity of Life, that averſion from ſenſual Pleaſures, that enmity to Sin, that hatred of Vanity, that Indignation againſt brutiſh Delights, that Sincerity, that Simplicity, thou requireſt of me, thou didſt obſerve and praſe, and perform thy ſelf; ſo that thou layeſt the ſame Burden on my Shoulders that lay on thine; and if I dye with thee, I ſhall live with thee too; if I ſuffer with thee, I ſhall reign with thee.

O then, I will not tarry! I will make haſte, and conform to thine Example. I ſhall not fare worſe than my King and Maſter did; as I have born the Image of the Earthly, ſo ſhall I alſo bear the Image of the Heavenly.

I will walk as my *Jeſus* walked. O my Lord! Make me Holy, as thou art Holy; Perfect, as my Father which is in Heaven is Perfect. O my Lord, and Maſter, there is no other way to Glory, but by thee.

Thou being exceeding rich, be-
cameſt poor to enrich my Soul! Thou
cameſt not to do thine own Will, but
the

the Will of him that sent thee. I will not do mine own Will: I will follow thee through Fire and Water; I will follow thee through Bryars and Thorns, through good Report, and evil Report.

O, chase away all slavish Fear from my Soul! Let me not be afraid of Difficulties! What can be difficult, where thou art both the Guide and the Encourager? Thou canst not deceive me; thou canst not delude me; it must be so as thou hast said: All things are possible to him that believes: I'll chuse some hardship here, that I may rest in thy Bosom hereafter; I'll be content to pass through a dirty way for some time, that I may lye down in the green Pastures of thy Mercies for ever.

The sight of the Cross in the Holy Sacrament, shall be my Motive: I'll draw Arguments from that Remembrance of thy Death, to die to the World. I will travel with thee; I will sail through the boisterous Sea of this Life with thee: And, O, my Jesus, let me arrive safe in the Everlasting Harbour. *Amen, Amen.* Q 4 *Then*

*Then conclude the Day, with this Form
of Praise.*

AND now, What Reward shall I render unto thee, O, Holy, Blessed, and Incomprehensible Trinity, for all the Benefits I have received at thy Hands this day! Awake up, my Glory! Awake, my outward, and inward Man; I will sing, and give Praise: Whence is it, that so poor a Wretch, as I am, is crowned with all this Mercy and loving Kindness.

O my Soul, thou hast been watered this day with the Streams that flow from the Paradise of God! I that was worthy of God's hatred, how have I been this day advanced! What great Things hath God done for me! What Honour hath he laid upon me! What Majesty, what Glory hath he conferred upon me!

My Heart grows hot within me! I will sing and give Praise! Who would not praise thee, that hath seen thy Goings in the Sanctuary, as I have seen them this day!

Holy

Holy Father, thou hast this day embraced me ! Holy Jesus, thou hast this day poured out Blessings upon me ! Holy Spirit, thou hast this day manifested thy self unto me ! Holy, Holy, Holy, Lord God of Hosts, Thou hast humbled thy self this day to a miserable Creature.

O, how often have I returned to the Vomit ! How often have I gone a whoring from Thee ! Yet, behold, the Lord, instead of Bread of Affliction, hath given me the Bread which came down from Heaven ; instead of the Cup of Trembling, hath given me the Cup of Salvation ! I will remember thy Name, O Lord, I will speak of all thy wondrous Works !

O my Lord, I see thy hand is not shortned, neither is thy strength abated ! Thou that hadst Mercy on the vilest Sinners formerly, extendest thy Goodness to such miserable Creatures still : I have drawn Water this day from the Well of Salvation, even from thy Wounds, O Crucified Redeemer Thou hast look'd upon a Prodigal this day ;
Q. 5. Thou

Thou hast run, and fallen on my Neck,
and kissed my Polluted Soul!

O Honour! O Dignity! O Compassion!
O Charity! O Love! O Mercy!
O Goodness! which the Redeemed of
the Lord must speak of! Even they,
whom he hath redeemed from the
hand of the Enemy, and gathered
them out of the Lands; from the *East*,
and from the *West*, from the *North*, and
from the *South*; they wander'd in the
Wilderness, in a solitary way; they
found no City to dwell in; Hungry, and
Thirsty, their Soul fainted in them;
then they cried unto the Lord in their
trouble, and he delivered them out of
their distresses, and he led them forth
by the right way, that they might go
to a City of Habitation.

O that Men would praise the Lord
for his Goodness, and for his wonder-
ful Works to the Children of Men.

Open to me the Gates of Righteous-
ness, I will go into them, and I will
praise the Lord. This is the Gate of the
Lord, into which the Righteous shall
enter; I will praise thee, for thou hast
heard

heard me, and art become my Salvation. The Stone which the Builders refus'd, is become the Head-Stone of the Corner. This is the Lord's doing; and it is marvellous in our Eyes.

If I forget thee, O, my *Jesus*! let my Tongue cleave to the Roof of my Mouth. Thou hast regarded my Tears; thou hast taken notice of my Supplication; thou hast given me my Heart's desire; thou hast not withheld from me the request of my Lips!

Thou hast given me leave to come to thine Altar this Day, and to lift up my Hands towards thy Holy Oracle! Thou hast fed my Soul this Day with Royal Dainties, with Peace and Pardon, with a Right to thy Promises, and offers of Eternal Life, with Assistances of thy Holy Spirit, and the Riches of Grace and Mercy.

This is the Food, which the Holy Bread and Wine have represented to me this Day, and with this Food thou hast blessed my Soul. In this Food will I glory, of this will I make my boast. This is the Food for Immortal Spirits!

This

This preserves Souls, through the power of God, unto Salvation; this is the Bread which fades not away; this is the Wine which may be had without Money, and without Price.

O my God, thou requirest no Price, but a Wounded Heart; no Gold, no Silver, no Jewel, but an obedient Soul: I bring it, I offer it. I beg thou wouldst be pleased to accept of it; thou deserveest it; thou mayst challenge it; it is thine. Thou gavest it me, thy Spirit made it willing, thy Grace did melt it, thy Fire burnt away the Dross; thy Goodness purified it, and thou wilt cleanse it more and more.

All the Good I have, is thine; from thee it flows, from thee it springs; thou conveyest it to my Soul. Thou openest mine Ears; thou awakenest me; every good Thought I have, is thine; every good Inclination, every good Resolution, every good Intention is thine; thou influencest every good Action I perform. My praise shall be of thee in the great Congregation, I will declare thy Faithfulness and Salvation.

O,

O, how good is God to *Israel*, even to them that are of a clean Heart! O, make me clean, that I may feel thy Goodness; thou art my Physician, I am thy Patient; thou art my Father, I am thy Son; thou art my Master, I am thy Servant; thou art my Teacher, I am thy Disciple: Thy Spirit is good, O, lead me in the way Everlasting.

God forbid that I should glory in any thing, save in the Cross of Christ, and him crucified. O that the World were crucified to me, and I unto the World! I will rejoyce in thy Love, my dearest Lord! I have seen thy Power, Wisdom, and Goodness.

I rejoyce, O Lord, in all the Glorious Gifts, and Perfections, and Accomplishments, and Virtues, and Graces of *Christ Jesus*. I rejoyce in all the Mercies, thou hast bestowed on the blessed Angels, in that Purity and Innocence, in that Brightness and Splendor, in that Bliss and Felicity they are crowned withal, in their Care of thy People in their Ministerial Offices to those that shall be Heirs of Salvation.

I rejoyce in all the Graces, thou hast dispensed to thy holy Apostles, in their miraculous Healing of the Sick, in their Powerful Preaching, whereby the World was converted, in their Knowledge and Illumination, in their Zeal and Fervor, in their Patience and Humility, in their Watchfulness and Heavenly-mindedness; for in all these I see thy Mighty Arm, and Strong Hand, and the Light of thy Countenance: And all that they have done, and said, is written for my Learning.

I rejoyce in all the Blessings thy Saints enjoy, in thy calling them to thy marvellous Light, in adorning their Souls with so many resplendent Vertues, in honouring them with the lofty Titles of Children and Brethren, and Friends, and Kings, and Priests; in visiting them with thy Salvation, in assisting them with thy Power, thy Spirit, and Influences, in their Dangers and Necessities; in helping their Infirmities, in purifying their Souls, in enlivening their Spirits, that they may not be ashamed of the Gospel of *Christ*
Jesus

Jesus; in keeping them from all Evil, in rescuing them from Temptations, in giving them a happy Death, and promise of a glorious Resurrection.

I rejoice in all thy Mercies to poor Sinners, in calling them to Repentance; in intreating, admonishing, and beseeching them to be reconciled to God; in forbearing of them; in thy Patience and long-suffering toward them; in waiting for their Repentance; in adjuring them by Bowels of Mercy, by the Blood of *Jesus*, by the Wounds of a Crucified Redeemer, by the sweetest Calls, and the greatest Motives to Seriousness and Holiness; in thy receiving the Penitent; in forgetting all their Unkindnesses, and forgiving the Affronts they have offered unto thee; in remembering their Sins no more, and drowning them in the depth of the Sea, even in the Blood of the Lamb, which was slain from the Foundation of the World.

I rejoice in all thy loving Kindnesses to thy Church; in giving her thy Word, thy Ordinances, thy Sacraments;

ments ; in making her thy Bride, thy Spouse, and thy Favourite ; in ordaining the *Lord Jesus* to be her Head, her Husband, and her Protector and Nursing Father.

O, *Jesu* ! I rejoice in thy Incarnation, in the great Mystery of Godliness, God manifested in the Flesh, justified in the Spirit, seen of Angels, preach'd in the World, believed on by the Gentiles, received up into Glory.

I have reason to rejoice in thy Hypostatick Union, in thy being the Prince of Men and Angels, and in that all the Treasures of Wisdom and Knowledge are in thee. I rejoice in thy sending the Comforter into the World ; in thy Promises, in thy Offers, in thy Providences, in the Provision thou hast made for our Souls and Bodies.

O give me a thankful Heart for my Right Shape, for my Health, and Strength, and Temporal Advantages ; O, what a Mercy is it, that thou hast caused me to be born in the Light, in the true Religion ; in a Religion free from notorious Errors, and Superstitions !
How

How am I beholden to thee, that thou hast kept me from so many Opportunities of sinning against thee, from abundance of Temptations, from innumerable Occasions of Evil !

How many have I seen snatch'd away by sudden Death ; and I am yet alive ! How many have been denied the Grace of Repentance, which thou still offerest to me, that I have a Heart to pray and praise thy Name : What a mighty Token of thy Love is this !

Let Heaven and Earth praise the Lord ; let all the Angels in Heaven praise him. Let every thing that hath Breath, praise the Lord ; praise thou the Lord, O my Soul !

I'll acknowledge thee for my God, I'll own thee for my Redeemer ; thou shalt be my King, my Master, my Sovereign Lord ! I will consecrate all my Labours, all my Services, all I have, and all I am, to thy Glory ! O what a Favour is Forgiveness of Sin, which I trust I have receiv'd this Day !

Think,

Think, O my Soul, what a Bondage thou art delivered from ! Think, what a Slavery thou art freed from. Now thou art at liberty, now thou mayest serve God chearfully ; now thou mayst freely go on, from Virtue to Virtue.

This is a day of Thanksgiving ; this is a day of Glad Tydings ; this is a day which ought to be remembered ; O my *Jesus* ! Thou hast this day visited the Earth, and watered it ! Thou hast made it rich with thy Showers ; thy Grace hath dropped upon me this day, like the Rain on the mowed Grass !

O, Order my Steps according to thy Word for the future. Let me see thee in every Mercy ! Teach me to admire thee in every Blessing ! Let nothing seduce my Heart from thee. When my Afflictions come upon me, let me receive them with Thanks and Submission. When I stumble, do thou support me ; when I fall, do thou raise me ; when I go astray, do thou seek me ; when

I err, do thou direct me; when I slacken in thy Service, do thou strengthen me.

Keep the Door of my Senses, that no impure thing may enter there. Let my Heart be thy Temple. Teach me to enquire daily, what Progress I make in thy Way. Let thy Word be a Lantern to my Feet, and a Light unto my Paths. Let no Evil Company discourage me. Let thy Providence direct me to Persons that love thy Law, and in these Excellent Ones let all my Delight and Comfort be.

O my Lord, my Life is hid in thee! But when thy Glory shall appear, I shall be like thee! Speak Lord, for thy Servant hears. Let none of thy Commandments be hence-forward grievous to me. Open thy Hand, and feed my Soul. When I am tempted, lay no more upon me, than I am able to bear!

Give me Courage, to strive to enter in at the strait Gate! Let me ever look at the things which are not seen;
for

for the things which are seen are Temporal ; but the things which are not seen, are Eternal !

Thy Kingdom, Lord, is not in Meat and Drink, but in Peace, and Joy in the Holy Ghost : Give me a taste of it. Let Eternity be always in my Mind ! Into thy Hands I do commend my Spirit, my Body, and all the Concerns of my Life.

Let thy Grace come down upon me plentifully. Let me not do thy Will negligently. Let me live in the Thoughts of another Life, and let those Thoughts encourage me to perform my Duty constantly and conscientiously.

O hear me ! O answer me ! O pity ! O relieve ! O succour me ! Thou that art the God of my Salvation, and my Tongue shall talk of thy Righteousness, all the Day long !

Let all those that seek thee, rejoyce and be glad in thee, and let such as love thy Salvation, say continually, Let God be magnified ! I am poor and needy, make hast unto me, O Lord !

Lord ! Thou art my Help, and my Deliverer : Make no long tarrying, O my God. *Amen.*

O Immense Goodness ! Unspeakable Mercy ! Delightful Refection ! Blessed Peace-Offering ! Effectual Medicine of our Souls ; Holy J E S U S ! How Great is thy Mercy, who hast Feasted me with the Bread of Virgins, with the Wine of Angels, with Manna from Heaven !

O when shall I pass from this dark Glass ? From Eating thy Body, to Beholding thy Face in thy eternal Kingdom of Glory !

Blessed be the Lord God of Israel, who only doth wondrous things ; and blessed be the Name of his Majesty for ever ; and all the Earth shall be fill'd with his Majesty. Amen, Amen.

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